Shepherds

June, 19

PERSONAL TO SHEPHERDS

Shepherding is one of the oldest occupations known to man, harking back to the very dawn of history. For thousands of years these sturdy stewards of the flock have been "keeping watch over their flock by night." Then as now, the work of shepherding was a lonesome job.

A few years ago Ted Malone received a letter from the far western plains written by one of these sheep-herders. He told how in the long, lonely days and nights he had no companionship save that of his sheep, his fiddle, and his radio. This sheep-herder had difficulty in keeping his fiddle in tune out there in the solitude of the hills, and he wondered if Ted Malone would fulfill a rather unique request. The shepherd listened nightly to Malone's program, "Between the Bookends." Would Mr. Malone please have an "A" sounded so the herdsman could get his fiddle in tune? Mr. Malone took the request to his sponsor and then to the heads of NBC. There was no objection and permission was granted. Then a few evenings later as "Between the Bookends" took to the air, an "A" came over the airlanes. Mr. Malone told the story of the sheep-herder. Then in the middle of the program "A" was struck again. And as Ted Malone signed off, the clear tone of the "A" in perfect pitch sounded again for the third time.

Many weeks later the herdsman wrote a note of appreciation to Mr. Malone, saying, "You not only sounded 'A' but you sounded it often enough for me to get my fiddle in tune."

SHEPHERDS Magazine is broadcast free of charge monthly to the shepherds of the Church in the hope that by sounding the clear note of evangelism often enough and true enough we may be atune with the Good Shepherd.

WORLD SERVICE—FISCAL YEAR ENDS

World Service is the life line of the Church. It is the world-wide reach of the Church. It is Methodism in action out beyond the local congregation. The World Service Boards and Agencies of the Church are dependent upon World Service for the carrying on of the work of missions, education, evangelism, and other activities that are so vital to the progress of the Kingdom.

At this time when it is absolutely necessary that World Service giving be increased 33 1/3 per cent in order to hold our own in the World Service program, it is imperative that every church pay all it possibly can on World Service during the month of May.

It is imperative that every church treasurer remit all World Service funds on hand to the Annual Conference treasurer, and that Conference treasurers send all World Service funds in their hands to Dr. Thomas B. Lugg, Treasurer, 740 Rush Street, Chicago 11, Illinois, on or before May 31.

SHEPHERDS

June, 1949
Vol. 3—No. 9

Geo. H. Jones, *Editor*
D. E. Jackson, *Business Manager*

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A SPIRIT-FILLED CHURCH Is a Growing Church

by A. C. Klamm, Pastor
First Presbyterian Church, Holden, Missouri

The Christian Church has made too little of Pentecost in recent years. The Holy Spirit has been too little considered and His guidance depended upon. This neglect has been a serious loss both to the individual Christian, to the pastor, and to the life of the Church.

Pentecost Sunday this year is June 5. Let us let God and the Holy Spirit use it to great effect this year.

The second chapter in the Book of The Acts is one of the great chapters of the Bible. In it we have the promise of Christ fulfilled when He said He would send His Holy Spirit. With the coming of the Holy Spirit we have the beginning and formation of the Christian Church.

In this chapter (2:14-36) we have the sermon of Peter, the spokesman for the other eleven disciples. He speaks plainly and courageously and defends the acts and words of the apostolic Christians. Verses 22-23 speak of Christ whom they crucified but God raised from the dead. He is the author of life and the bringer of eternal salvation. The fact of His resurrection has been established by many infallible proofs. Peter asserts confidently that prophecy was not fulfilled in David but in Christ. Christ is now sitting at the right hand of the Father in heaven. Yet He is in the world in the person of His Holy Spirit.

The sermon of Peter touched the hearts of his hearers. The Greek uses a strong term: They were "pierced" in heart. They were honest in wanting to know how they could be saved. And Peter was brief and to the point when he replied that they should "repent and be baptized" and they would be forgiven and also receive the Holy Spirit. John the Baptist (Matthew 3:2) also said: "Repent for the kingdom of heaven is at hand." Christ said (Mark 1:15) "Repent and believe the gospel." Christ sent out the twelve (Mark 6:15) preaching that men should repent. So repentance is the beginning of the new life in Christ.

1. ALL CONTINUED TOGETHER. All were in one place. All were in accord with each other. They were all in harmony. They all had the mind and spirit of Christ. There were no divisions or factions. A united and Spirit-filled church will win souls for Christ. Even small pastorless churches can be successful in winning souls, if they have what these apostolic Christians had. How many churches, whether small or large, can boast of having all present at one time—unless providentially hindered? Those earnest, conscientious Christians were interested in the souls of men.

These early Christians went to church with expectancy—and they were not disappointed. They received more than they anticipated—they received the gift of the Holy Spirit. The power of a church is not in numbers but in Christian attitudes. If all churches had what this apostolic church had, they would not stop with one million additions.

What our churches need is more spiritual unity. Christ prayed for this unity in His high-priestly prayer. We need more Christ-centered lives. We need more Christ-dominated lives. We need to put Him first, and souls will be "added" to our churches. God can and will bless and prosper churches where there is spiritual harmony and unity. We can have diversities of gifts and talents and have the mind and spirit of Christ. The human body has many parts but the whole constitutes a unity. So of a complex machine: all parts are needed. So a Church under the headship of Christ can be a powerful church with all doing their part.

2. THEY TAUGHT THE DOCTRINE OF THE APOSTLES. All continued together, studying the great eternal truths of the gospel. Nothing swayed them from this supreme purpose. The apostles were passing on to others what they had seen, heard and experienced. In this they were faithful witnesses (Acts 1:8). Too often in church and Sunday school unimportant matters take precedence over the weightier matters of the gospel. They were steadfast, determined and dependable Christians. They expressed their faith and love in action. They did not believe in one thing on Sunday and practice another on Monday. Their

Harmon

creed and their deeds harmonized. They lived the gospel of Christ. As every motorist should observe all the rules of the road, so should every Christian keep all the commandments, for the sake of other fellow-travelers on the spiritual road.

The apostles' doctrine or teaching is to be found in the whole of the New Testament. The apostles emphasized the cross of Christ and what it meant. They preached the risen Lord and broke bread with each other in His name. The Holy Spirit gave them the true meaning of the life, the words and the works of Christ. The Church needs more Spirit-filled men.

The new converts needed very careful guidance in the teachings of God. They were babes in Christ. They needed the milk of the gospel in its simplest form.

The apostles' doctrine was essential for continued growth and development. They needed to build a good, strong, firm foundation of faith to withstand the storms and floods of trial which were soon to come.

The Apostles' Creed is one of the shortest and yet most comprehensive statements of the apostles' doctrine. Though it did not exist in its present form in the first century, it summarizes the foundation truths of faith which the apostles proclaimed. The Christian Church today rests solidly on the apostles' doctrine.

3. CHRISTIAN FELLOWSHIP. Those early Christians loved each other. True Christianity makes us love one another, including our enemies. It was the love of God that cemented and held together the apostolic Christians. Factions and divisions in churches are never the result of love, but rather of the absence of it. The apostolic church was a loving household of faith. There was no one lording it over the others. They all had the spirit of humility. They could all work, worship and have fellowship together, and the blessing of God attended their labors.

They were all united in one common objective: The salvation of souls. There can be no greater objective than this. Christ came to seek and to save the lost. Luke 15 illustrates this in the lost sheep, the lost coin, and the lost son. A united Christian fellowship will see the lost brought to Christ.

The apostolic Christians ate, prayed, and worshiped together with an unspeakable joy. They shared the gospel, the good news, with one another and with others. The love of God in their hearts made them forget all their petty differences. They believed and practiced the brotherhood of men. Their words and deeds bore witness to their changed lives. Their Christian fellowship was like the many colors properly blended and harmonized that make a beautiful picture. They were like a great orchestra of many instruments properly blended and harmonized to produce symphonic music under the baton of the leader. So under the leadership of Christ there can be true harmonious fellowship.

This little apostolic church added on the Day of Pentecost 3,000 souls. And this number grew to 5,000. Men and women were added daily. *Many churches today have no additions even yearly.* Why is this? Study carefully this chapter in *The Acts* and you have the answer. Each church member should be a channel through whom the Holy Spirit of God can flow into the lives of the unsaved. When all the members of a church fulfill the conditions as the apostolic church did, there will be souls saved. Christ wants us to be faithful witnesses for Him. He wants us to be torchbearers to carry His light unto darkened souls. Will you win someone to Christ?

PENTECOST

Pentecost is the glorious time for receiving members into the church. Let Holy Week have its own solemn meditation; let Easter have its resurrection glory and song unbroken. Then let the church rise to another sublime climax at Pentecost, instead of sagging at once into "Low Sunday."

—Arthur W. Hewitt, in *The Bridge,* Abingdon-Cokesbury.

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CONSIDER THESE POSSIBILITIES

1. A Preaching Mission, beginning Sunday, May 22, and concluding on Pentecost Sunday, emphasizing Christian experience.

2. A series of Spiritual Enrichment Services, beginning on Sunday, May 29, and continuing each night through Sunday, June 5. Aldersgate might be featured the first Sunday and Pentecost the second, and such subjects used during the week as "The Warmed Heart," "The Witness of the Spirit," "The New Birth," "Prayer," and "The Fellowship of the Saints."

3. Keep the church open during the week for prayer. Let Prayer Groups be particularly active this week, and let people come to the "house of prayer" and to the altar of the sanctuary one by one for re-dedication and consecration of life to the service and to the will of God.

4. A special Aldersgate service might be held on Tuesday evening, May 24, on the anniversary of the memorable day when John Wesley felt his heart strangely warmed . . . about a "quarter to nine."

5. Just as the first Christian Pentecost Sunday was a day of great ingathering, even so Pentecost this year might be made a day when pastors and churches present many persons and new members to Christ—as the result both of visitation and of special preaching services.

6. "One for Seventeen." Pentecost Sunday might be a day in which a church will complete the goal of presenting one person on confession of faith to Christ during the Conference year for every seventeen active members.

7. Let a pastor and a church make not so much an effort to celebrate Pentecost as to experience it.

Spiritual Life Retreats Prove ... —Some Sample Retreats and Inspirational Co...

...ical world, so ... hid-

These shared the rich values of the Dodge City District Retreat

Dodge City Spiritual Life Retreat

by Raymond W. O. Knowles

Conference Secretary of Evangelism

Above is the picture of the ministers of the Dodge City District of the Central Kansas Conference as they met in a Spiritual Life Retreat at Garden City, Kansas, in a two-day session. J. Russell Throckmorton is the District Superintendent, and Raymond W. O. Knowles, Conference Secretary of Evangelism, was the host pastor. This Retreat was planned by the Committee on the Advance, working with the District Secretary of Evangelism and the Conference Secretary of Evangelism.

The Retreat began with a Vesper Service at five o'clock on Sunday evening with the host pastor preaching, and this was followed by a Fellowship Supper for the ministers and laymen of the church. More than two hundred persons attended the supper. The Sunday evening session was devoted to a discussion group with three laymen presenting various phases of the Advance. Following this, the ministers met in a discussion led by the District Superintendent. Problems both in the work of the churches and the world were discussed freely and frankly.

A meditative silence was observed following the Sunday evening service until the close of the service of the Sacrament of the Lord's Supper which was held at seven o'clock on Monday morning. On Monday forenoon four ministers presented the four volumes of the Advance book, *Man's Disorder and God's Design.*

In the afternoon Joseph S. Ploughe, District Superintendent of Hutchinson, Kansas, presented the Advance and its opportunities for reaching people for the Kingdom and widening the influence of the work of the Church in the world.

The host church provided local entertainment.

In the picture one of the "preacher boys" of the church is standing beside the host pastor in the front row. One of the pastors in the picture also went into the ministry from Garden City, and this Garden City host church has four more young men in seminary preparing for the ministry and one (the pastor's oldest son) preparing for the mission field.

West Wisconsin Holds Two Retreats

The West Wisconsin Board of Evangelism held two Retreats which were attended by approximately 60 ministers. Bishop Northcott and James S. Chubb were the leaders, togeth... trict superintendents and ... Weittenhiller, Conference Secr... Evangelism.

These Retreats were great periods o... spiritual uplift. Besides the leadership of the visiting brethren, periods of silence were held, old familiar songs were sung, and volunteer prayers from time to time made the Retreats seem more like revival meetings, according to those who were present.

These Retreats were held at Dodgeville in the Southern District and at New Lisbon in the Central District. The Northern District will have a School of Evangelism in the autumn.

Great Day for Kentucky Methodism

Tuesday, March 1, was proclaimed by all who were present to be one of the greatest days in the history of Kentucky Methodism. On this occasion the first annual Evangelistic Convention of the Kentucky Annual Conference was held at First Church, Lexington, under the leadership of Warner P. Davis, Conference Secretary of Evangelism. More than 400 persons were present. The morning and evening sessions witnessed the following inspirational addresses:

Devotions, led by G. G. Kitson, Carlyle District Secretary.

"The Evangelistic Emphasis of Methodism," by Bishop William T. Watkins.

"The Doctrinal Foundations of Evangelism," by Farrell D. Jenkins, of East St. Louis, Illinois.

"Why Have Revival Meetings?" by Ira M. Hargett, of Louisville, Kentucky.

Devotions, led by Ralph Wesley, Barbourville District Secretary.

"Evangelism During This Quadrennium," by Farrell D. Jenkins.

"Pastoral Evangelism and Home Visitation," by George J. Creswell, of Knoxville, Tennessee.

At the evening service the music was furnished by the "Echo Ensemble" of Asbury College, and the message was delivered by T. M. Anderson, Evangelist and Professor at Asbury. C. Kildow Lovejoy, a lay member of the Conference Board of Evangelism, led the congregational singing throughout the day.

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THE LOST EMPHASIS

An Illuminating Discussion of the Holy Spirit

by Lloyd Ellis Foster
Pastor, Old First Presbyterian Church
Newark, New Jersey

There is something tragic about a person who is a victim of amnesia. The lamp of memory burns dimly in his mind. The darkness of confusion envelops him. He becomes a sort of floating human atom, drifting along unfriendly streets. He knows neither his name nor his family. He is severed from all the important human relationships he has known.

But Christian doctrines and teachings also get lost. There are notable cases of theological amnesia. Christian truths can become so obscured by neglect that they lose significance in the thinking of the average Christian. In this message, therefore, I want us to rediscover a neglected Christian teaching. *It is the doctrine of the Holy Spirit.* Together let us explore the theme: "The Lost Emphasis." For many Christians, the New Testament teaching of the Holy Spirit is indeed a forgotten emphasis.

In the 19th chapter of Acts, we are told of Paul's visit to Ephesus. There he found a group of twelve disciples who eagerly awaited his teaching. Paul said to them, "Did you receive the Holy Spirit when you believed?" They said, "No, we have never even heard that there is a Holy Spirit." I suspect that if the same question were asked many modern Christians, the same answer would have to be given. Among many Christians today there is either complete ignorance as to the meaning of the Holy Spirit, or there is such vagueness of understanding that the average Christian receives little or no practical help in daily living from this structural doctrine of Christianity.

What Is the Meaning?

What is the Christian teaching about the Holy Spirit? The term "Holy Spirit" combines two words which are difficult both to understand and to define. The word "holy" is the more familiar. It refers to something which has been set aside for sacred use. There are certain objects in our Christian tradition which we believe to be holy. The Bible, for instance, is holy, in that it is set apart from other books because it deals in a unique fashion with great themes—God, Man, Destiny. No sensitive Christian would treat the Bible lightly or with disdain.

On the other hand, the word "spirit" is almost too elusive in its meaning to imprison in words. Suppose you were asked to write on a piece of paper your interpretation of the word "spirit." Probably it would only be after considerable groping and intellectual effort that you would be able to write anything. At least that is my experience. "Spirit" may be defined as an invisible life principle. It means literally *"to breathe into."* When we turn to the Bible, we find many references in the Old Testament to the coming of the Spirit upon men and women, particularly the prophets. The latter were able to declare the moral judgments of the Lord with timeliness and boldness because *God breathed into them His thoughts.* In the New Testament, the term "Holy Spirit" is used in connection with the empowerment of individual believers. The early Christians, upon whom the Holy Spirit fell at Pentecost, believed confidently that they were undergirded and empowered in a special way to undertake incredible tasks. Christians were able to do unbelievable things because they were ordinary people plus the *Holy Spirit.*

God Present with Us

There seem to be two structural ideas implied in the New Testament reference to the Holy Spirit. The first is that God is a *universal Presence.* Now among primitive religions, men and women believed that the Deity was localized in a tree or a bush or a stone. One sees at once the tremendous disadvantage in such a conception of the Divine Being. God was tethered to a particular object. In an emergency He could not be summoned. But in the New Testament, there is put forth the idea of God, the Holy Spirit, as a universal Presence. He is available to us as individuals at any time. But He is equally available to men and women in China, in Africa, or in Europe. The Holy Spirit is available anywhere and at any time. God, the Holy Spirit, is a universal Presence.

The second idea implied in the New Testament teaching of the "Holy Spirit" is that God is *transforming power.* God, as Spirit, penetrating into the innermost part of personality, is able to transform men and women and to remake them into His likeness. The dynamic thrust of Christianity in the first century was because of this amaz-

Power From on High for You

By Prof. Mack B. Stokes. This leaflet testifies that unseen power in the Person of the Holy Spirit is available to any person who sincerely desires it and would make use of it. Even "good" persons need this power. Tells how the Holy Spirit operates in one's heart and life.
$2.00 per 100

Toward a Victorious Life

By Bishop Ralph S. Cushman. This leaflet contains one of the most searching and piercing messages you can put into the hands of your people. It brings one face to face with spiritual reality and calls for an "all-out" consecration to Christ and trust in Him, *Him alone,* for salvation.
$2.00 per 100

WITH CARE, PLEASE

Here is a message for every minister and spiritual laymen.

It thrilled the Conference Secretaries of Evangelism at Buck Hill Falls.

Dr. Foster allows us to share it with all during this pre-Pentecost season.

WITH PRAYER, PLEASE

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ing power of God to change the lives of people.

Of course the teaching of the Holy Spirit brings to our attention a basic Christian concept, the Trinity. When we try to explain the Trinity, we find ourselves on difficult ground. But in Christian usage, the Trinity refers to "one" God who has expressed Himself in three manifestations: God the Father, God the Son, and God the Holy Spirit. The simplest human analogy which I have been able to grasp is that of a man who sustains a threefold relationship. Here is a particular man who has a threefold human relationship: to his mother he is a son; to his wife he is a husband; to his children he is a father. Now this man does not represent three separate persons, but one person with a threefold relationship. In some such manner as that, but much more profoundly, God has manifested Himself as Father, Son, and Holy Spirit.

We find Jesus very explicit in His teaching about the Holy Spirit. He kept telling His disciples that it was necessary for Him to leave the earth that the Holy Spirit might come. One sees at once the necessity, because Jesus in the flesh was a localized person. He could be in Bethlehem, but he could not be in Bethlehem and in Jerusalem at the same time. He said to His followers: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Again, before His ascension He made this direct and profoundly significant promise to His followers: "Ye shall receive power when the Holy Spirit is come upon you." We know that shortly thereafter Pentecost occurred with the outpouring of the Holy Spirit upon believing men and women in such measure that they "turned the world upside down."

Paul also deals explicitly with this Christian teaching of the Holy Spirit. He taught that the believer who receives God as Holy Spirit may find reproduced within himself the qualities and characteristics that marked Jesus Christ, so that he becomes gentle, loving, bold, and faithful. "No man," declared Paul, "can say Jesus is Lord, but in the Holy Spirit." He also points out that it is the Holy Spirit who gives the believer the inner certainty that he is a Christian. "The Spirit itself beareth witness with our spirit, that we are the children of God."

Can We Repeat Pentecost?

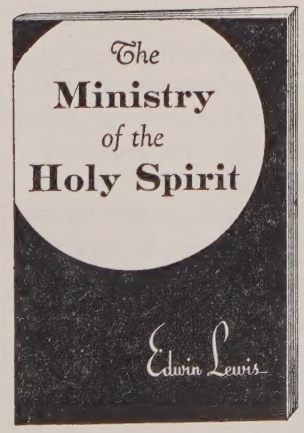
Now as you look at our modern world, its conflict, its inability to resolve its problems, the growing fear of the future, do you not agree that there is a tremendous need of another Pentecost, a visitation of the power of God in the lives of men and in the affairs of the nations? But can Pentecost be reproduced? Can there come in our time a moral and spiritual awakening so great that it will change the attitudes of individuals and of society so that we shall be able to establish a just and enduring peace? The first Pentecost was marked by the outpouring of the Spirit of God, and by the release of spiritual and moral energies that changed the condition of men and of society. *Is it possible to reproduce Pentecost in our time?*

Within the last decade, we have witnessed the most significant happening that has occurred in the realm of science—the release of atomic energy. We have found the key with which to unlock the seething, invisible electrical forces that are inherent in matter. Men and women like ourselves have not yet grasped the profound importance of the release of atomic energy in the realm of matter. We are still vague in our understanding of this miracle, but we know that something very unusual has taken place and that from now on there will be an increasing use of atomic energy in performing the tasks of production and distribution in modern life. But just as atomic energy represents the release of hidden forces in the physical world, so Pentecost represents the release of hidden invisible forces in the realm of personality.

I believe with increasing conviction that we can repeat Pentecost if we will meet the conditions that were met at the first Pentecost. We know now that we can reproduce atomic energy if we meet the conditions of release. We assume that in Russia the Russian scientists, aided by German physicists, are working at the job of releasing atomic energy, and that they will achieve it when they conform to the physical laws that are involved and when they reach a certain stage of industrial and scientific achievement. *Likewise we can reproduce Pentecost when we meet the conditions that are involved.* Those conditions are indicated in the Book of Acts: "They devoted themselves to the instruction given by the apostles, and to fellowship, breaking bread, and praying together." If we will give ourselves to Christian teaching, and the understanding of great structural doctrines of Christianity; if we will give ourselves to fellowship, planning together, working together, witnessing for Christ; if we will give ourselves to the solemn and sincere reception of the bread and the wine, recognizing therein the meaning of the death of Jesus Christ; and if we will give ourselves to praying together with great belief and expectancy—we shall have in the life of the Church today another Pentecost.

Practical Benefits to Us

Lastly, consider the practical helpfulness of the Holy Spirit in our lives as Christian believers and workers. As an individual Christian you will find your



10 Great Chapters

1. The Day of Pentecost
2. The Spirit and Divine Activity
3. The Spirit and the Bible
4. The Spirit and Conviction
5. The Spirit and Prayer
6. The Spirit and Human Barriers
7. The Spirit and the Common Life
8. The Spirit and the Ministering Spirits
9. The Spirit and the Communion of Saints
10. The Spirit and Christian Perfection

25¢ each

Only 200 copies of this good book are left. The first 200 preachers who order it will be fortunate. It is published by TIDINGS and is listed on Order Blank in this magazine.

mind stimulated, your Christian living enriched and deepened, and you will have the spiritual power that you want, if you will grasp the Christian teaching of the Holy Spirit and will rely on Him in your daily living.

What does the Holy Spirit do for us as Christians? The Holy Spirit becomes our teacher and interpreter of Christian truth. The spiritual universe is far more amazing than the physical universe. Within the decade we have discovered atomic energy; all matter is seething electrical force. But the spiritual universe, the invisible universe of mind and spirit, is greater, more important, more mysterious than the physical universe. We shall understand it, even in a small measure, only as God the Holy Spirit illuminates our minds and guides us into new truth.

How many of us Christians have a real curiosity in regard to spiritual truth? For the most part, we are dull, apathetic, unawakened as to the significance of the spiritual universe which after death will become our true home. We are more interested in the incidental mysteries of our secular and scientific world, more curious about cars and airplanes and television, and all the gadgets of convenience of our time, than in the mysteries of the spiritual realm—about how our minds may communicate with the Divine Mind, about how we may be guided by God's Spirit, about how our personalities may unfold to the impact and stimulation of the Holy Spirit. We do not seem to be interested in those things that pertain to the growth of spiritual personality. And yet how much more we need such values!

Jesus said, "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." Therefore, in our private devotions, in our services of worship, in the reading of the Scriptures, and in great moral decisions, we Christians need this concept that the Holy Spirit (God as a universal Presence) is in our minds, unfolding Christian truth to us, guiding and leading us, and companioning with us into new provinces of understanding and of helpfulness.

The Holy Spirit, again, helps us in our struggles and in our testings. This seems to be true: unless you get the best of the problem in your life, that problem will get the best of you. It will dominate you, color your emotions, dull your thinking, cripple you, so that you will become enmeshed in it, and see only the problem that impinges upon your life.

He Is Our Helper

Now it is the Holy Spirit (God as an active, transforming, empowering Presence in the life of the believer) who undertakes for him, helps him master the problems and difficulties which are before him. Said Jesus, "I will ask the Father to give you another *helper* to be with you forever." That's what the Holy Spirit really is. He is another helper; He is the only adequate helper, because He is God as Spirit indwelling in our lives, helping us at every point and on every occasion. You cannot go anywhere where God, the Spirit, is not. You may go into the deepest mine, or you may climb to the very top of the sky by airplane, but God is there.

He is our helper; in every testing situation He stands by. Those who are ill and feel the torture of pain, and those who have felt the stab of sorrow will find courage and comfort in the ministering helpfulness of the Holy Spirit. Many parents are perplexed about the guidance of their children. Some of you may have relied upon emotional impulse in the guiding and directing of your family. May I suggest the value and importance of depending upon the Holy Spirit in times of emotional crisis and tension, of trusting God, the Holy Spirit, to guide you, that you may say the wise word and have the positive, helpful attitude. Then God will enter more fully into the pattern of your family life, and make you victorious and help you to be the parent you should be.

Furthermore, the Holy Spirit strengthens and empowers us in our weaknesses and in our hesitancies. Jesus told His disciples as they fearfully started out on their mission, "It is not ye that speak, but the spirit of your Father that speaketh in you." When you witness for Christ, many of you will feel your inadequacy. It will help you and nerve you tremendously to realize that you do not speak alone, you have the moral and spiritual authority of the Holy Spirit. You will have the energizing might of God, the Holy Spirit, working through you and speaking through you, and achieving results that as a single individual you could never realize.

The Minister Needs the Holy Spirit

No minister can be at his best in his manifold duties as preacher and pastor unless he has the help and guidance of the Holy Spirit. Without the Holy Spirit's undergirding presence in preaching, the pulpit would be a lonely place where the preacher is often overwhelmed by the callous resistance of those who hear his message. Without the intervention of the Holy Spirit, counseling is a discouraging and baffling task of trying to fathom the infantile complexities of human experience. It is the Holy Spirit to whom the pastor may turn, that he may say the healing word to the sick and the comforting word to the sorrowing. The Holy Spirit is always the *first assistant* to whom the pastor may turn for help.

Let us ask again the question that was put to those disciples. Paul said to them, "Did you receive the Holy Spirit when you believed?" They said, "No. We have never even heard that there is a Holy Spirit." But when Paul told them about the Holy Spirit, they believed his teaching, and received the Holy Spirit into their lives. Let us, like them, recognize and receive the Holy Spirit. *Let us recover the lost emphasis of Christianity!*

A pastor was talking to another. He remarked that he had considerable trouble these days finding people at home in his pastoral visitation. The other replied that he had found a way out of this difficulty. Early each morning he prayed that God, through the Holy Spirit, would guide him throughout the day. He requested the Holy Spirit to impress him concerning who ought to be visited that day, and to cause him to make the visits at the proper time. It was remarkable that persons he visited were nearly always at home, and it proved that his visits nearly always accomplished something worth while.

May this not be the way pastoral visitation is intended to be? Did not the Holy Spirit lead Philip into a desert? Did not Philip find a person there, even in the desert, hungry for the interpretation of the word of God and ready for Christian baptism?

Perhaps we ministers have not depended upon the Holy Spirit, as we are meant to.

A DEDICATION SERVICE for The Upper Room

by Miles H. Stotts, Pastor
Marvin-McMurry Methodist Church
St. Joseph, Missouri

We place a large number of *The Upper Room* on the Pulpit, the Communion table, the altar rail, and in conspicuous places near the doors—on the day when the new issue is to be distributed. The minister leads in a brief Dedicatory Service. The ushers are at the altar rail at this time to assist in the dedication. After the dedication the ushers take the copies of *The Upper Room* to the door for distribution among the worshippers as they leave the church. I like to have the dedication after my sermon; this leaves the matter of daily worship fresh upon the people's minds.

Our simple form has worked very well, both here and in my previous pastorate. My thought is that we need to place a higher value upon this booklet than upon any other literature that we distribute. It is proving its worth everywhere people can get copies of it.

OUR DEDICATION SERVICE

Place rows of the books high up on the pulpit where all can see. The altar rail should be lined with them, and the rest placed on the table. The Literature Committee and the Minister stand together and lead in the dedication as follows:

Prayer by All: (Page 513—*Methodist Hymnal*)

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen."

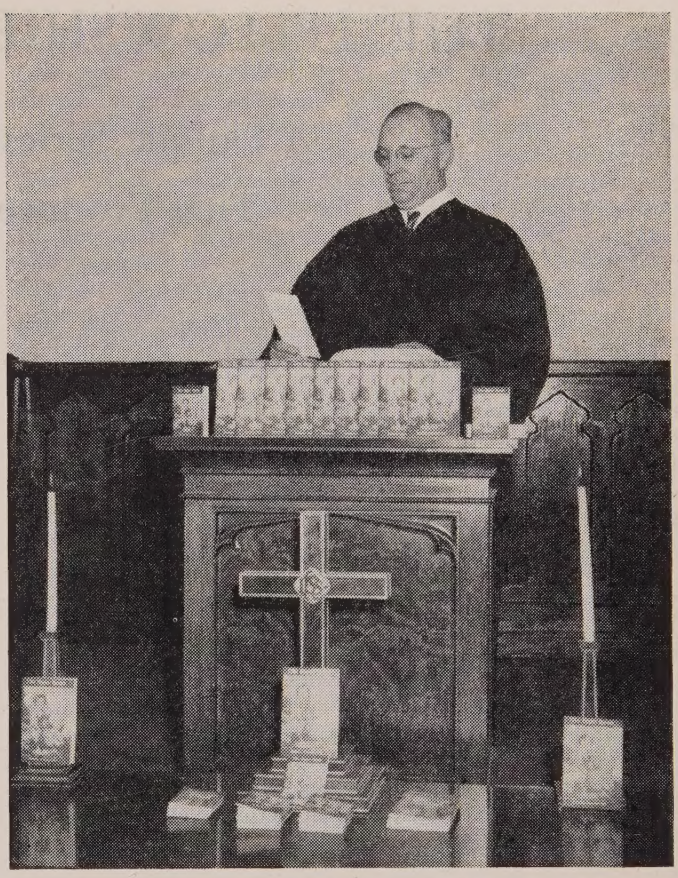
To Be Read by All (Hymn 386—*Methodist Hymnal*)

"O Word of God Incarnate, O wisdom from on high,
O truth unchanged, unchanging, O light of our dark sky:
We praise Thee for the radiance that from the hallowed page,
A lantern to our footsteps, shines from age to age."

Prayer by Minister for the Good Mission of The Upper Room

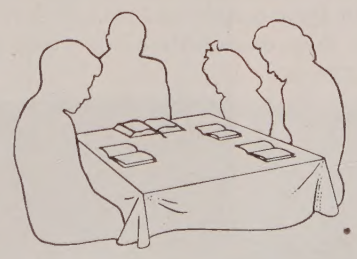
Dedication

MINISTER: To the glory of God the Father, who hast called us by His grace,
PEOPLE: WE DEDICATE THESE BOOKS.



MINISTER: For the preaching of the everlasting Gospel
PEOPLE: WE DEDICATE THESE BOOKS.
MINISTER: For the comfort of all who mourn
PEOPLE: WE DEDICATE THESE BOOKS.
MINISTER: For the hallowing of our family life
PEOPLE: WE DEDICATE THESE BOOKS.
MINISTER: For the conversion of sinners
PEOPLE: WE DEDICATE THESE BOOKS.
MINISTER: In the hope of everlasting life
ALL: WE CONSECRATE, WE DEDICATE THESE BOOKS. AMEN

The committee immediately carries copies of the books to the church door where the retiring congregation may have them.



For your Church Bulletin

Stencil insets (easily used with your regular mimeographed church bulletins) add life and sparkle to the page. Insets promoting family devotions and personal meditations are furnished free as a service of The Public Relations Office of The Upper Room. Write for the current insets, including directions.

Public Relations Office, The Upper Room
1908 Grand Ave. Nashville 4, Tenn.

THE FELLOWSHIP OF REDEMPTION

A Unique Series of Public Services That Produced Large Results

At the First Methodist Church in Collingswood, New Jersey, the pastor, Harry F. Henry, did the preaching and led in a unique two weeks series of "Fellowship of Redemption" services. Two services were held on each of the three Sundays; Monday nights were given to prayer and personal evangelism; while Tuesday through Friday night of each week were given to preaching services devoted to great themes like The Baptism of the Holy Spirit, The New Birth, and The Greatest Question Ever Asked.

On each of the three Sundays "Decision Day Services" were conducted for the (1) Junior Department, (2) the Intermediate Department, and (3) the Senior Department, respectively.

During the two weeks 96 persons made first decisions and rededications, and as a result of the total "Fellowship of Redemption" program approximately 125 persons were received into the church by confession of faith, transfer of membership, and into preparatory membership. All of these were placed in classes of instruction in church membership and the Christian life.

A Spiritual Awakening

Velma L. Quinn, the church secretary, furnishes a wonderful statement concerning these meetings:

"Our church has experienced a great spiritual awakening as a result of the two weeks of *Fellowship of Redemption* meetings conducted by Dr. Henry. Many careless Christians were revitalized and new disciples were added to Christ and His Church.

"At the initial Sunday evening service decisions for Christ were made. This greatly increased our faith and gave the congregation a spirit of expectancy which, coupled with the evangelistic fervor of our minister and the working of the Holy Spirit, brought forth an abundant harvest.

"The best of all is that the work is going on, though the meetings have closed. There is a new spirit in the church and all services are well and enthusiastically attended. The new converts thrill us with their testimonies. Many church members give evidence by their conversation and attitudes that there has been a deepening and enrichment of their spiritual lives.

"A small group of men were used to do personal work in the homes of the community during the meetings. This group is increasing in number, as more men are catching the vision of the possibilities of a continuing evangelism in the church.

"We are indeed thankful to God for this heavenly visitation and for the resultant new life and blessing in the church."

Most of the 96 persons who made decisions for Christ and the Church during the Fellowship of Redemption services at Collingswood, N. J.

Covenant Card

A series of cards was worked out and printed locally. These cards are worthy of being considered and used by other pastors. Paramount among them is the "Fellowship of Redemption" covenant card which was printed upon a bright red stock. The back side of the card contained these quotations: "The blood of Jesus Christ . . . cleanseth from all sin," and "We have REDEMPTION through His blood, even the forgiveness of sins."

This covenant card was as follows:

FELLOWSHIP OF REDEMPTION

In utter reliance upon Jesus Christ, my personal and present Redeemer, I venture:—

To read the Bible and pray daily.

To make the Cross of Christ the experience and standard of my daily life in all personal and group relationships.

To enter into redemptive partnership with Jesus Christ for the rebuilding of a World after the pattern of the Sermon on the Mount.

To endeavor to win others to Christ and help them to share in the full responsibilities of the fellowship of the Church.

To prove that God is love by loving others as He loves me.

Name.....

Friendly Visitation

A Friendly Visitation preceded the two weeks' services and was a vital part of the Fellowship of Redemption program. The visitors in this Friendly Visitation were requested to do the following:

1. Call at the home of the families assigned to them.
2. Give to each family a printed copy of the sermon subjects for the two weeks' services.
3. Ask each family to have a brief prayer at the evening meal for the services, the minister, and for the church.
4. Urge each family to have Family Worship. Call attention to *The Upper Room.*
5. Urge each individual, including the children and shut-ins, to pray for the services, the minister, for the church, the indifferent, and the sinner.
6. Ask if the members have signed The Fellowship of Redemption "Seventy" card. If not, they were to be given a card and urged to sign it.

THE FELLOWSHIP OF REDEMPTION

"The Lord appointed other Seventy also, and sent them two and two before His face into every city and place, which He Himself would come . . . And the Seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name . . . In that hour Jesus rejoiced in spirit" (Luke 10:1, 17, 21).

☐ In the "Fellowship of Redemption" I covenant with my God, my Church and my Minister to be One of Seventy.

☐ I will make an honest effort to attend the "Fellowship of Redemption" meetings (January 2nd to 16th inclusive). If I cannot be present at any service, I will secure another to take my place.

☐ I will pray daily for the services, for my Minister, for the indifferent, for sinners.

☐ I fully dedicate myself to Jesus Christ as a living sacrifice in service, wherever, whenever and in whatever form of service will please Him.

Name_____

Address_____

The Seventy Card. Seventy men and seventy women were asked to sign it. Similar cards were for the boys and girls, entitled "The Twelve."

(It was desired that at least seventy men and seventy women of the church sign this Fellowship of Redemption "Seventy" card to form the nucleus of the attendance, the prayer groups, and of Christian dedication in the community. The same cards were available in a different color for young people, and it was desired that at least twelve boys and twelve girls from among the youth, and the same number from among the children, join "The Twelve" group.)

7. Ask if there were any names that the members of the family would like to have placed on the "Prayer List" and on the "Prospect List" of the church.
8. Say a good word for Jesus Christ.
9. Urge them to come to the services and to bring a loved one, a neighbor, or any unchurched friend.

The "Prayer List" special cards were provided. These contained a picture of Sallman's "Head of Christ" on one side, and space for ten names as a "Prayer List" on the other side.

Official Board

Members of the Official Board were asked to sign their covenant before members of the church were asked to sign theirs, one month in advance of the services.

In a letter to the Official Board, the pastor said, "It is our firm belief that the real purpose of *The Fellowship of Redemption* is to secure in our church a redemptive minority who will make a covenant with God in order that God may be able to trust our church with a revival of religion. It is our guarantee to God that it is safe for God to guarantee us a genuine revival. Its challenge is most exacting, but a relatively small group living within the privilege of *The Fellowship of Redemption* would justify God in sending our church a spiritual awakening. . . . This is not a card-signing adventure, but an endeavor to lead God's people to a new epoch of redemptive experience in Christ."

A special card was printed for the members of the Official Board. It read as follows:

FELLOWSHIP OF REDEMPTION

Realizing my responsibility as an Official Member of Christ's Church, I covenant with Him and with my Minister to—

☐ Attend the "Fellowship" Meetings regularly. If some unforseen exigency arises I will secure some one else to attend in my place.

☐ Pray daily for the Baptism of the Holy Spirit.

☐ Give prayerful consideration to the "Fellowship of Redemption" covenant.

_____

Such programs and such services require much planning, persistent efforts, and a large amount of prayer and grace to carry them out, but they will pay rich dividends. Suppose you try it out on your church. The latest word of this pastor says that his prayer meetings now average about one hundred in attendance.

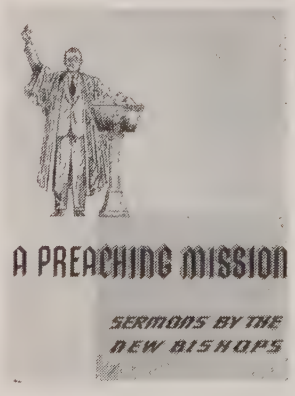
Special Preaching Services

What the preacher can do

1. Prepare carefully the details of each service.
2. Use every means to advertise the series.
3. Urge the people to set aside these days.
4. Prepare personally to carry the preaching load.
5. Secure the best help possible: singers, personal workers, and others.
6. Align the whole church behind the effort.
7. Give the invitation effectively at each service.

What every layman can do

1. Attend every service himself.
2. Bring non-Christian friends and neighbors.
3. Visit in interest of the meeting.
4. Participate by ushering, singing, etc.
5. Pray—Consecrate—Pray.
6. Get all organizations of which he is a member behind the services.



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1908 Grand Ave. TIDINGS Nashville 4, Tenn.

How to Develop
PRAYER CIRCLES IN A CHURCH

by James S. Chubb
Former Secretary, Department of Spiritual Life
Pastor, First Methodist, Grand Island, Nebraska

PREPARATION

The first step in the formation of working prayer circles is education concerning the place and function of prayer in the life of a modern Christian. This can be done in three ways:

First, preach so that men will be challenged to think about how to improve their prayer life. The lifting up of the prayer life will do much to call attention to its importance. The midweek service can be used to buttress this preaching on prayer. It can witness a series of studies—or even an organized training course that has to do with the reality and practice of prayer. The Woman's Society group is specially interested in this subject. This study course and the sermons on prayer will show how widespread the interest is.

Second, literature can be handed to selected people or sold from a table located strategically where it is available to the congregation. The printed page appeals to many people who are not deeply impressed by the spoken word. Moreover, people read when they are alone and when they have time to think and to meditate about the things they are reading. Most people read everything that comes to their hand. So choose some literature about prayer

Third, invite visitors who know how to pray to come to your church to address the congregation, or specific groups, whichever will do the most good. Some people listen more intently to visitors than they do to the person they hear all the time. Also, the additional testimony will give weight and authority to the work that the laymen and pastors are doing.

These three approaches in groundwork cultivation and education ought to arouse interest and bring about personal dedication to the life of prayer. This tillage must come first, for it gives intelligence and a good foundation for prayer circle work.

ORGANIZATION

In most churches it will be best for the pastor to have certain persons in mind who would form the best nucleus of the proposed prayer circle, and he can build up a list of names to see about working in a prayer circle. If a general invitation for membership in the prayer circle is given, there is the risk of having some people associate the prayer circle with the prayer meeting which they have known. Some of these may be unhappy if the prayer circle does not conform exactly with the prayer meeting they knew in earlier years.

The pastor, or whoever is organizing the prayer circle, should talk individually with each person on his list of proposed members to see if they have sufficient interest, and challenge them to join such a group. This is usually the first step in actual organization.

Let those who are interested think of others who might be interested, and let them by personal contact build up the membership of the circle. In this way each circle member can be active and people added to the group who are most interested and most willing and anxious to become a part of it.

PARTICIPATION

When the group, be it large or small, is gathered together, let most of the time be spent in prayer and in personal witnessing of the spiritual experiences, good and bad, which have happened. Silent prayer, guided prayer, and audible prayer can be used, and other kinds as opportunity affords and experience develops. Let the group work together in full fellowship and understanding.

Let the group pray about big things —and about real things in life and experience—sickness, problems of the church, people who requested prayers, world peace, brotherhood, far and near, etc. Praying for persons who are engrossed in perplexities, in moral and spiritual problems and difficulties, means that the group must be tight-lipped and able to hold confidences. Showy and pharisaical pride will destroy the effectiveness of a prayer group.

MULTIPLICATION

A prayer circle should increase in numbers. It is wholesome that additional persons be admitted into the fellowship. Many circles break up because the circle becomes ingrown and develops a spiritual rut. This can be avoided by admitting new blood, by inviting new persons into it. When the group gets large enough, divide it into two groups, and thus have two prayer groups, each of which will continue to grow, be real prayer "cells."

Growth in spiritual experience is as essential as growth in numbers. This is the real purpose of prayer circles, the development of spiritual life. God expects more and more of the people in His Kingdom. The group will grow in habit, insight and spiritual results, if its members are sincere in purpose, maintain intimate fellowship with Christ and each other, and are guided in their prayer principles by the Bible and Bible examples.

For the Deepening of the Spiritual Life

PRAYER CIRCLES CARD

($2.00 per 100)

Contains: Suggestions for praying, prayer covenant card, prayer list (space for listing names), and scriptural references of great Bible prayers, Jesus at prayer, etc. An aid for an individual or a group.

Also a delightful leaflet, a true story of a praying man

A LANTERN IN HIS HEART

($1.50 per 100)

TIDINGS 1908 Grand Ave. Nashville 4, Tenn.

INTER-BOARD COUNCIL
Holds District and Sub-District
MEETINGS ON EVANGELISM

The Tennessee Conference of the Southeastern Jurisdiction has an Inter-Board Council with Alvis J. Davis as Inter-Board Executive Secretary and J. Fort Fowler as Assistant Secretary. The Board of Evangelism is an active unit in this Conference and is related to all phases of the Conference program through the Inter-Board Council.

At the beginning of the quadrennium, long-time plans for the Conference were made in harmony with the Advance for Christ and His Church. In this planning the Board of Evangelism made a careful study of the achievements during the Year of Evangelism and the Crusade for Christ. Consequently: it is trying to strengthen the weaker points in the program of evangelism during the Crusade, and also to major on the strong points. Early in the Conference Year the District Superintendents met with the Board of Evangelism and outlined a series of Planning Conferences to be held in each District.

Each of the seven Districts has had a Planning Conference for its preachers, at which Planning Conference approximately 95% of all of the preachers were present. The principal speakers at these Planning Conferences were B. B. Pennington, Conference Secretary of Evangelism, Alvis J. Davis, Inter-Board Conference Secretary, J. Manning Potts, Editor of *The Upper Room,* and J. Fort Fowler, Associate Secretary.

The pattern of these Planning Conferences was fairly uniform. The District Superintendent opened each session with a devotional service and then explained the Conference and District plans. The Inter-Board Executive Secretary then led a Forum on the techniques of visitation evangelism. This was followed by an inspirational message on the Urgency of Evangelism by the editor of *The Upper Room.* In the afternoon the Conference Secretary of Evangelism led in a Forum which was concerned with organizing for mass evangelism, public evangelism, and revival services. This Forum included a discussion on the altar service and how to prepare new members for reception into the church. Concluding each Planning Conference was an hour used by the District Superintendent and the District Secretary of Evangelism to formulate plans for the District.

Since the Tennessee Conference is composed of seven Districts which have a wide variety of industrial and seasonal agricultural enterprises, it has been deemed necessary to let each District formulate its own plans. This not only provides for local initiative, but allows the great plan and pattern of evangelism to be adapted to fit each particular circumstance. Moreover, this gives the Districts a realization that they have adopted their own plan and, therefore, that is all the more reason for them to carry it through to a successful conclusion.

The Clarksville District, a strong rural district in the heart of the tobacco belt, arranged five subdistrict workshops for both ministers and laymen. The Murfreesboro District, located in a dairy area, set up a simultaneous program of evangelism for the two weeks prior to Easter, including a week of visitation and a week of preaching services. The urban Nashville District set up Lenten services for each week-day at noon during Lent, and urged each local church to arrange for special services. The Cookeville District will conduct a simultaneous program of visitation evangelism and revival services. The rural Cumberland District planned three evangelistic workshops. The Columbia and Mount Pleasant Districts will complete their evangelistic plans at a later date.

This basic planning has produced a definite program of evangelism throughout the Conference, and has also given basic training, local church planning, and promotion of the work of evangelism for both pastors and laymen.

Above: Conference Inter-Board Secretary at Portland. Left: Pastors in two of the district retreats. Below: Pastors in another of the district retreats.

Out of the Mailbag

In the mailroom at the office of The Upper Room, 1908 Grand Avenue, Nashville. Left to right, Miss Catherine Campbell, supervisor, Mrs. Lavina Witherspoon, Mrs. Frances Rutherford, Mrs. Marjorie Wakeford, and Ray Jackson, messenger.

BRINGING LIGHT, FAITH, COURAGE

From L. P. Smith, Chaplain

Texas State T. B. Sanatorium

As the chaplain of the State T. B. Sanatorium, I want to say that I do appreciate very much the kindness of those who are making it possible for *The Upper Room* to be distributed among the patients of this institution. We have on the average over nine hundred patients at all times. No one patient can stay over nine months. *The Upper Room* certainly is fulfilling its purpose among the patients of this institution, bringing, not only light, but faith and courage to the heart and life of these people who read them. I believe that many homes have been greatly blessed by the reading of *The Upper Room* as the results of the nine months stay in this institution where they become attached to this good literature. I have many letters to that effect.

As I was giving out the March *Upper Room* in one of the dormitories, a good lady told me this story: She came into this institution a very sick woman and did not know the Lord as her Saviour. One day I visited her and left a January *Upper Room*. She was alone there with a dissatisfied heart, reading *The Upper Room* and her eyes fell upon a text and the message that followed. As she read it her eyes were opened and *her heart was filled with joy*. She tore the page out and sent it to her husband with a long letter telling him what happened to her, and she asked him to read this and believe it. His letter in reply said, *"It is wonderful. Please pray for me, Dorothy. I have always wanted to be a Christian, too."* I have testimonies from all faiths of the blessing they get through reading *The Upper Room*.

I would like to thank each church or individual for their response to this fine Christian act, because so many copies of *The Upper Room* come to me without any name assigned to them. God bless you in the great work.

INCREASES CHURCH SCHOOL ATTENDANCE

by Mrs. H. C. Miller

Asheville, North Carolina

The Upper Room has been a great help in the increase in our church school attendance, and also in the church services which have doubled in the past year.

When a stranger comes to our church he is given an *Upper Room* before he leaves. If a child comes to church school, the child is given an *Upper Room* to take home to mother.

At Thanksgiving and Christmas *The Upper Room* goes in all gifts and packages.

TONIC

by R. S. Qualls

Pastor, Wartrace, Tennessee

Yes, it is true that we have increased the use of *The Upper Room* in the bounds of the Wartrace-Normandy Circuit of our church.

The one thing that I think has contributed most to the increase is this: I lifted up two or three of what I thought outstanding devotional thoughts for my people. Then I took one devotional and built a sermon around that thought, and let my people know that the idea came from *The Upper Room*. I also carry copies to sick people and recommend it to them as good tonic for their blue moments.

REACHES NEW FAMILIES

says F. E. Somerville

Pastor, Wyoming, Iowa

We have been able to reach many new families for the church and Sunday school. To each home, we see that *The Upper Room* is a regular visitor. We are constantly on the alert for new Cradle Roll prospects. These homes are given *The Upper Room*. We are called to conduct many funerals. Here again, we find the ministry of this great devotional booklet very helpful. New people in hospitals, new residents in the community are given copies. We enjoy this service.

IN EACH HOSPITAL ROOM

says Mrs. Harold Moore, Secretary

First Methodist, Hendersonville, N. C.

The Upper Room, I am pleased to report, is used by most of our people for personal and family devotions. Also we take copies to our shut-in members and home adult members. One copy is placed in each room of the hospital, and the minister often takes a copy when calling upon prospective members.

It is very popular, and oftentimes people passing through the city will stop to secure a copy.

THE LITTLE BOOK HAS A MESSAGE

testifies Mrs. Ida Mae Bowers

Carmel, India

Our goal for *The Upper Room* is daily devotions in the homes of the women of our W.S.C.S. and church members. It has worked wonders along that line. We now give it to all the new homes in our community and the shut-ins. We have an Upper Room Service once a month at our church, with the different women of our church as leaders. Our distribution is on a complimentary basis, not self-supporting. The little book has a message that we cannot find in any other church literature.

A LAYMAN'S TITHE
by Edwin J. Diggs, Pastor
Newbern, Tennessee

One of the laymen of my church, C. H. Hollar, who is a tither, uses part of his tithe to mail into every home of our church and to homes of prospective members a copy of *The Upper Room.*

THE SECRET IN BERMUDA
by Clayton A. Munro, Pastor
Wesleyan Methodist, Hamilton, Bermuda

The explanation is that *The Upper Room* is so popular that one friend tells another about the help received by the daily reading, and that other asks for a copy. *The Upper Room* commends itself. The distribution is not by any means confined to my own church.

100 COPIES SHORT IN LOUISVILLE JAIL
says Herman M. Janssen, Jailer
Jefferson County, Kentucky

The 200 copies of *The Upper Room* which you sent as per my request proved to be insufficient to supply the demand. I was surprised that, offering the men and women here copies *on condition* they *wanted* them and would *use* them, I fell perhaps 100 to 150 short. Therefore, I shall appreciate another 100 additional copies.

ESPECIALLY GOOD FOR CHILDREN
says Mrs. D. K. Rinehart
Union, Ohio

My goal was to encourage family altars. Your book is the best I have seen and is especially good where there is a family of children, because they can take part in the devotions very easily.

IN ALCOHOLICS ANONYMOUS
by C. E. Newcomb
Blissfield, Michigan

In Alcoholics Anonymous we find the day is not started right unless we read our lesson in *The Upper Room.* You might be surprised to know that most of our Catholic members read it. They are advised that some spiritual reading to start the day is necessary, and many priests tell them to go ahead if it helps. You have a wonderful book, and I hope it remains on that same high level. Our Presbyterian Church is now a subscriber to *The Upper Room,* proving to me that the world is becoming religiously broader minded, willing to adopt the other fellow's way, without envy or resentment, if his example proves more abundant life.

THE CHURCH HAS SOMETHING TO GIVE
Writes E. J. Gilford, Pastor
Altona Methodist, Garrett, Indiana

We have a little church in a railroad town, and the little church has had a struggle, with only student pastors giving a little of their time when they can. When a larger opportunity comes along for these student pastors—away they go. Consequently, a few of the ladies have had to go "a-begging" in the community to keep the church going. Anytime anyone from the church went to call on the people, they were asking for support.

Now, a revolutionary thing has happened in Altona. When we had our people go calling, each was to leave *The Upper Room* without accepting any money under any circumstance.

J. Manning Potts, editor of *The Upper Room,* and the members of the Upper Room staff consult with R. G. Graham, director of the printing division of The Methodist Publishing House where the printing of *The Upper Room* is done. Left to right: Harold L. Hermann, Director of Public Relations; Russell Q. Chilcote, Editorial Associate; Dr. Potts; D. E. Jackson, Business Manager; and Mr. Graham.

The people are very well pleased, and they are beginning to realize that the church has something to give them—rather than the people always handing out.

First Methodist Church
ROSEBURG, OREGON

WALTER A. MACARTHUR
MINISTER

22 March 1949

Mr. Harold L. Herman
The Upper Room
1908 Grand Avenue
Nashville, 4 Tennessee

Dear Sir:

Many thanks for your inquiry regarding our increase in order of Upper Room. We are very happy to tell you our story.

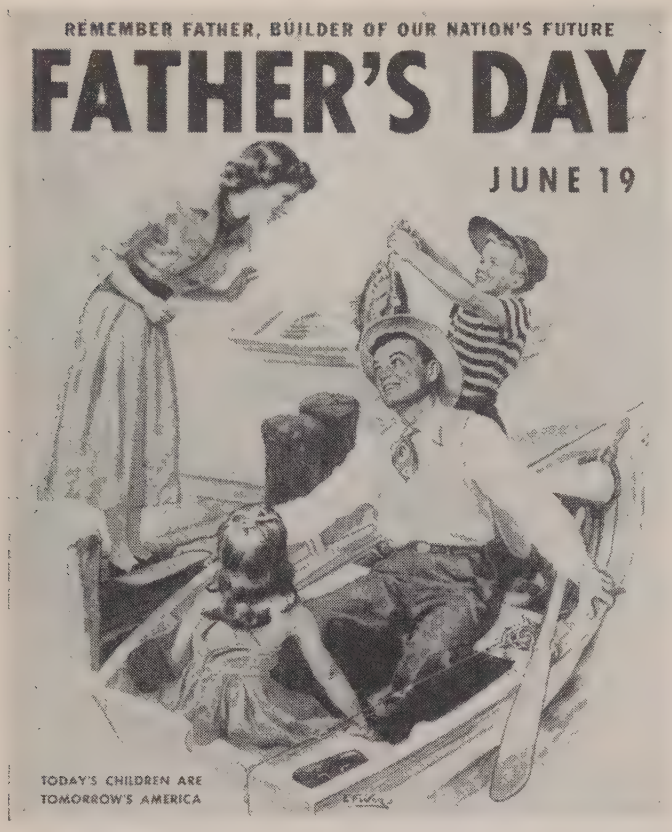
For some time now, we have been emphasizing the necessity of family devotions in the home, and almost invariably after one of such sermons or talks, someone would ask about where to secure a copy of the Upper Room. It was then that our committee on Good Literature requested the Board of Stewards to include in the budget a regular item which would accomodate the cost of mailing a copy of the Upper Room to every member family. It was readily accepted, and the plan is now in operation.

We are figuring that if the book is in the home the chances for actual devotions are increased many fold. Whereas if there is no publication available to them at the moment, the habit may not be formed. As it is now, I can simply state, "In your home you HAVE a copy of the Upper Room . . ." and then go on to make reference or comment which will have exceedingly more weight than before.

In addition to the home mailings we include another 50 copies to be placed on the literature racks at the entrances of the Church for those visitors, and others interested. Such copies are also used extensively in hospital calls, and other shut-in cases. Already we are noticing, from comments dropped here and there, a genuine interest in the program. We are most happy about the whole matter, and trust that this brief account will be of some help to you.

Sincerely yours,

W. A. MacArthur



A MOTHER STARTED FATHER'S DAY IN 1910

Mom Gets Credit Even For Pop's Own Day

Father's Day, which will be nationally observed this year on Sunday, June 20, was not the brain child of a group of disgruntled daddies who resented all the attention mama got on Mother's Day. According to the National Father's Day Committee, a volunteer organization of notables from every walk of life united to promote better father-child understanding. Father's Day was launched on June 19, 1910, three years before the first official Mother's Day.

Mrs. John Bruce Dodd of Spokane, Washington, suggested the idea to honor her father, William Smart, a veteran of the War between the States, who reared his six motherless children on an Eastern Washington farm.

William Jennings Bryan was one of the first to give endorsement to Mrs. Dodd's plan, and James Whitcomb Riley wrote, "My heart is with you in this great work." In 1924, President Calvin Coolidge was the first Chief Executive to recommend National observance of Father's Day.

Dedicated this year to the building of good citizenship at home, Father's Day will be greater than ever. American children will need little reminder to honor the greatest American of them all—The American Father—on Sunday, June 20.

FATHER'S TEN TENETS FOR BUILDING A STRONG AMERICA

1. He develops in his home a deep and genuine appreciation of our traditions and institutions.
2. He makes his child feel secure.
3. He teaches his child that intolerance and bigotry have no place in American life.
4. He develops in his home a respect for the character and accomplishments of other peoples of the world.
5. He shares in his child's activities.
6. He sees to it that he and his family take an active part in community life.
7. He is always available to help solve youthful problems.
8. He trains his child for leadership.
9. He strives to be the man his child thinks he is.
10. He teaches his child that our great material blessings are meaningless without developing spiritual values.

FATHER'S TEN PRECEPTS For Building His Children's Future

1. He makes himself responsible for his child's behavior.
2. He shares in his child's activities.
3. He makes his child feel secure.
4. He has his child's complete confidence.
5. He is never blinded by love to his child's faults—he knows he serves his child's interest best by recognizing and correcting weakness.
6. He is always available to help solve youthful problems.
7. He doesn't demand filial devotion—he wins it.
8. He recognizes and accepts as largely his the responsibility for his child's mental and spiritual development.
9. He contributes to making the home his child's haven.
10. He strives to be the man his child thinks he is.

HOW CAN FATHERS HELP MAKE US BETTER CITIZENS?

by Fred Graham*

When I think how my father has helped me to be a better citizen, my mind is besieged by ideas. But no matter how many thoughts crowd my brain, I find one reason for their value—the example he has set for me.

My dad is a good citizen. Besides voting regularly, supporting community drives, and obeying our laws, he takes interest in many civic organizations. But most important is the example that dad sets concerning vital things, respect for authority, the practice of tolerance, kindness, courtesy, understanding, and good will. As long as I can remember, he has demonstrated these traits which are the very essence of good citizenship. And he has taught me to be reverent. By following his example, I have learned that all-important aspect of good citizenship, the ability to believe in and practice my chosen faith, with consideration and respect for the faith of my fellow man.

These are just a few of the many reasons that come to me as I think of how my father helps me to be a better citizen, for he has exemplified each one.

There is one point that outshines all the rest. He has tried to be a person whom I could admire, love, and respect, so that his good traits would become a part of me, and I would yearn to be, like him, a good American citizen.

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* This is the prize-winning essay of a contest sponsored by the Men's Club of West End High School, Nashville. The winner is the son of the pastor of Glen Leven Presbyterian Church, Nashville.

PROGRAM OF WORK

CONFERENCE BOARD OF EVANGELISM

1. Give evangelism an important place at the Annual Conference session and have the Conference adopt in broad outline a great program of work.
2. Maintain a budget that will provide for the proper evangelistic activities on Conference and district levels throughout the year.
3. As soon as possible, after the Annual Conference session, spend at least one full day on the year's program of work in your Conference. Also meet at least one full day with the Bishop, the District Superintendent, and the District Secretaries of Evangelism in planning the "what, how, when, and where" of evangelism in the Conference.
4. Set goals early in the year, in line with suggested ratios and in co-operation with the District Superintendents and the Bishop.
5. Carry out the program of the General and Jurisdictional Boards of Evangelism.
6. Train ministers and laymen in visitation evangelism on district and sub-district levels, and assist in opening new churches and Sunday schools.
7. Hold spiritual life and prayer retreats on Conference and district levels—at least one overnight session—both for ministers and laymen.
8. Promote simultaneous evangelistic campaigns and preaching missions in districts and sub-districts, and on city and county levels.
9. Promote evangelistic and devotional literature in every way.
10. Use Audio-Visual aids and radio in every possible way.
11. Co-operate with other groups in the Conference and in other denominations that are like-minded in promoting the Kingdom evangelistically.
12. Work out a program of evangelism for the local church for winning, training, and assimilating persons for Christ and His Church. Do all that is possible in carrying out this program through District Secretaries of Evangelism and local church Committees on Membership and Evangelism.

STUDY YOUR CONFERENCE

It is oftentimes good to review in the Conference Journal the results that a Conference has been achieving. Recently a Conference Secretary of Evangelism studied the evangelistic results in his Conference. Among his findings were these:

1. That one out of every six of the church members was reported as inactive. Surely it is important to reclaim and revitalize these inactive members.

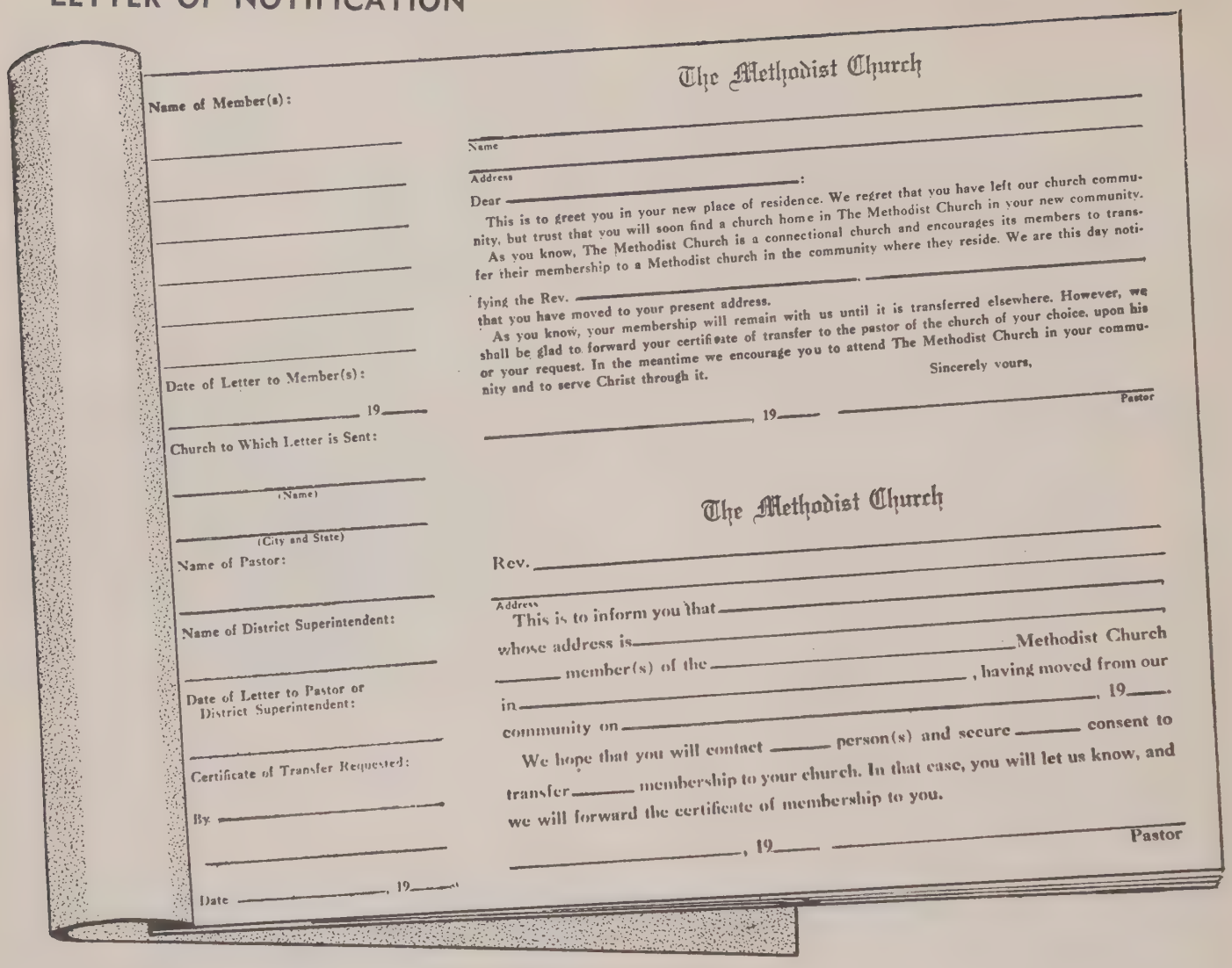
2. One hundred thirty-five churches (not charges) did not report one single baptized child last year. This constituted 40% of the churches in the Conference. The *Discipline* makes mandatory that a roll of baptized children be maintained in each church. This becomes a part of the preparatory membership roll.

3. Of the 317 churches in his Conference there were 171 which did not report a single accession from the church school last year. This was over 53% of them. Surely there is hardly a church, no matter how small, where at least one child cannot be given instruction and received into the membership of the church.

4. In this Conference 125 churches, or 39% of them, did not report anyone received from preparatory membership or on confession of faith. This means in a whole year the pastors and the membership of 125 churches did not win one person for Christ on confession of faith.

If others of us would study our Conferences and the results we are achieving, it might drive us to our knees and cause us to go to work evangelistically.

LETTER OF NOTIFICATION



Name of Member(s):

Date of Letter to Member(s):

_____ 19____

Church to Which Letter is Sent:

(Name)

(City and State)

Name of Pastor:

Name of District Superintendent:

Date of Letter to Pastor or District Superintendent:

Certificate of Transfer Requested:

By _____

Date _____, 19____

The Methodist Church

Name

Address

Dear _____:

This is to greet you in your new place of residence. We regret that you have left our church community, but trust that you will soon find a church home in The Methodist Church in your new community.

As you know, The Methodist Church is a connectional church and encourages its members to transfer their membership to a Methodist church in the community where they reside. We are this day notifying the Rev. _____ that you have moved to your present address.

As you know, your membership will remain with us until it is transferred elsewhere. However, we shall be glad to forward your certificate of transfer to the pastor of the church of your choice, upon his or your request. In the meantime we encourage you to attend The Methodist Church in your community and to serve Christ through it.

Sincerely yours,

_____, 19____ _____ Pastor

The Methodist Church

Rev. _____

Address

This is to inform you that _____ whose address is _____

_____ member(s) of the _____ Methodist Church in _____, having moved from our community on _____, 19____.

We hope that you will contact _____ person(s) and secure _____ consent to transfer _____ membership to your church. In that case, you will let us know, and we will forward the certificate of membership to you.

_____, 19____ _____ Pastor

Pastor—Membership Secretary—Committee on Membership and Evangelism

Methodism is concerned about winning persons for Christ and bringing new members into the Church. This is as it should be.

But here is another matter that should cause concern. While persons are being brought in the front door of the church, others are slipping out the back door. Many of these are being lost to the Church. Probably the most of them become lost by moving their place of residence and not their church membership.

It is probably a conservative estimate that 2,000,000 Methodists do not have their membership in the community where they live. It is as important to reclaim these inactive, non-resident members as it is to secure new members.

The General Conference says that the pastor is responsible for notifying the pastor in the community to which his non-resident members have moved. Read Paragraph 130 of the *Discipline*. The above is a reduced photograph of the official "Letter of Notification" to the non-resident member and to the pastor in the new community.

It is available from the Methodist Publishing House in 32-page books at 60¢ each. Let every church order an adequate supply at once and send out a Letter of Notification for every non-resident member.

The left hand part of the page (see above) is the stub for the church to keep. On the upper right is the letter that should go to the non-resident member himself. On the lower right is the letter to the other pastor. On the back of this letter to the other pastor is a blank for information about children and other members of the family.

Methodism can save 1,000,000 members by properly using this plan

THE UPPER ROOM

LEAPS LANGUAGE BARRIERS

—Armenian Edition Announced—

Beginning with the July issue, the world-wide family of those who use *The Upper Room* will be increased by the appearance of an edition in the Armenian language. This edition will serve the Armenian peoples in Lebanon, Syria, Abyssinia, The Sudan, Iraq, Iran, Turkey, Egypt, India and also the few Armenians who are in France and Greece. It is believed that many copies will find their way even behind the "iron curtain."

This edition will be published at Beyrouth, Liban (Lebanon) under the title "Looys" meaning *light*. It is a joint project of *The Upper Room* and the Christian Endeavor Union of Syria and Lebanon. "Looys," which has had an independent existence for twelve years, has been almost the only publication of this nature in the whole area known as the Near East.

The Armenian people everywhere are a refugee people, but that they have maintained their Christian spirit and morale is indicated by the fact that they have developed such a publication as "Looys." There are over three hundred thousand of these people scattered throughout the Near East, but some fifteen or twenty thousand are evangelicals.

The Armenian edition will be translated under the direction of P. C. Krikorian, M.D., of the Christian Endeavor Union. Meditations in it will bear the same date that they do in the English and other editions, with the exception of Christmas week. Because Christmas is observed in the Armenian Church on January 6, the Christmas meditations will be shifted to correspond with this observance.

In most situations the Armenians find themselves surrounded by Moslems, but they have found "Literature evangelism" (in which classification they count *The Upper Room*) an efficient means of reaching and teaching the Gospel to the nations around them.

The Upper Room is already published in Spanish, Portuguese, Chinese, and in Braille. The pocket edition and the regular edition in English circulate over almost all the world, going to every country to which the U. S. mails are open.

The Armenian edition is the first of what is hoped will be a new series of other language editions. A Polish edition was scheduled to begin this summer, but a sudden shift in the political situation in Poland has caused at least temporary cancellation of plans. Negotiations are under way that may lead to editions in certain European as well as far-Eastern countries.

None of these editions is self-supporting. They are made possible by subsidies from *The Upper Room* which come from "The Other Language Fund"—a fund derived from the gifts of readers of *The Upper Room* who wish to expand the ministry of *The Upper Room.*

FOR THE GOOD IT IS DOING

We Continue the Parish Plan

by Alfred C. Fray

The Methodist Church, Freeland, Pa.

Beginning with the September 1948 issue, we started the Parish Plan of distributing *The Upper Room,* ordering one hundred (100) copies. When we mailed these copies we discovered that less than half of our membership and constituent families were provided with this excellent devotional guide. Moreover, our receipts from these families paid all but $3.00 of the entire cost including the mailing cost.

We therefore ordered 200 copies, sending them to most of the families in the parish. To date we have received returns in the yellow envelopes to cover the entire cost and pay the balance due for the previous one hundred sent out; and, moreover, we even have a balance on hand to help in purchasing our next consignment. We also endeavor to hand out copies to visitors and sojourners who come to our services.

Therefore we are increasing our consignment again to 250.

In the event that a shortage may occur (although we are confident from our experience with the Parish Plan that this is not likely to happen), there has been official action to underwrite a reasonable amount, because of the good that we know this ministry is doing in our community among the families to whom we minister in the Master's Name.

For a copy of

The Deed for a Christian Home

(a folder describing how the Parish Cultivation Plan works) write to The Public Relations Office The Upper Room

1908 Grand Ave., Nashville 4, Tenn.

Pioneering Within the Shadow of Skyscrapers

A Story of Fort Worth District Expansion

by Sam M. Braswell
Business Manager of Texas Wesleyan College
Lay Leader of the Fort Worth District

The pioneering spirit of early Methodism is dominant in the Fort Worth District. This is evidenced by the constructive activities of recent years. And, why shouldn't the pioneering spirit be aggressive down in the Southwest where the last frontiers were only yesterday occupied?

In the metropolitan area of Fort Worth, new frontiers have been created in the past eight years by the rapid influx of population. Today established Methodism is reacting towards these near frontiers as it did a hundred years ago to settlements hundreds of miles away. The religious needs of the growing city, mushroomed over 200 square miles of new residential areas, has definitely entered the vision of the people called Methodists.

The district superintendent, W. W. Ward, building on a foundation begun by his predecessor, S. A. Barnes, and the District Board of Missions and Church Extension have, since 1944, led in locations and buildings for new congregations to the present total investment of over $73,000.00 with expansion plans working to lift the outlay to some $140,000.00. In addition to this, the District recently voted through the Board of Missions to assist in the building of a new sanctuary for the Mexican congregation on its North Side location. This is an $18,000.00 project.

The District, through purchase by the First Methodist Church of a new location costing $3,000.00, is cooperating with the Woman's Society of Christian Service in a new and enlarged Bethlehem Center in Fort Worth. The first building and furnishings will, with the location, cost upwards of $35,000.00 and will be one of the finest Centers in America.

This notable expansion followed careful surveys made by able and conscientious members of the Board and has followed the lines of definite policy to:

(1) Locate new church projects in strategic areas;
(2) Assist three old churches in relocations to better fit the trends of population;
(3) To type architecturally all new buildings to a "churchy" appearance;
(4) To hang an architect's framed drawing of the completed building in the first unit built, that the congregation may be informed and familiar with the construction plan and goal;
(5) To inculcate in Methodism of the Fort Worth District a definite and lively missionary responsibility in its own territory.

Under the administration of S. A. Barnes, district superintendent, 1938-44, the following new churches were organized: Lake Worth, first unit built; Oakhurst, first unit built; Liberator Village, first unit built; Ridglea, temporary unit built; St. John's, lot purchased; Crestwood, lot purchased (later sold and consolidated with St John's). The cost of these units is not included in the figures given since Dr. Ward became district superintendent in 1944.

Pictures printed herewith of three of the major units involved under the expansion of the present quadrennium include Ridglea, St. John's and Bethel. Another project partially complete is Asbury, representing a cost of $10,750.00, with Richland Hills' lot secured but no organization as yet.

St. John's Methodist Church—J. W. Lindsay, Pastor—Chapel and educational unit, tile and brick construction, built at a cost of $24,000.00. Estimated total completed cost—$150,000.00.

Future Plans

Future plans include a $6,000.00 site in the Texas Christian University area, and sites in Morningside, Arlington, and the Seminary Hill area of South Fort Worth.

Funds for the expansion program of the District were included in a budget of $36,526.00 launched by the District in 1945. The established churches accepted quotas and to date have paid in over $28,000.00, leaving around $8,000.00 still to collect in the current conference year.

It would be unpardonable not to give large credit for the ready acceptance of the expansion plans by the congre-

Ridglea Methodist Church—J. Barcus Moore, Pastor—Chapel and part of educational unit built at a cost of $18,000.00 Estimated total completed cost—$300,000.00.

gations to the District Board of Church Location and Building and to the Executive Committee of the District Board of Missions and Church Extension. These groups include able and responsible laymen and pastors, and they have worked tirelessly and sacrificially in mapping a program geared to the needs of an expanding metropolis, today and tomorrow. Seldom has a finer example of lay leadership been exhibited in all Methodism than that supporting Dr. Ward and the pastors of the District.

The whole program is based on an aggressive leadership of pastors and laymen, enlightened by a vision of the possibilities in an era of the greatest expansion ever known in the Southwest. The loyalty and courage of the older churches have been matched by the zeal and resourcefulness of the new congregations. Out of it comes a unity and a will heartening to the Church and self-propagating for the problems of the tasks of the future. The Gospel of Christ and the ministrations of His Church are being made available and will be brought to 75,000 to 100,000 unchurched citizens and letter-in-the-trunk Methodists under this statesman-like plan of occupying the urban frontier in Fort Worth.

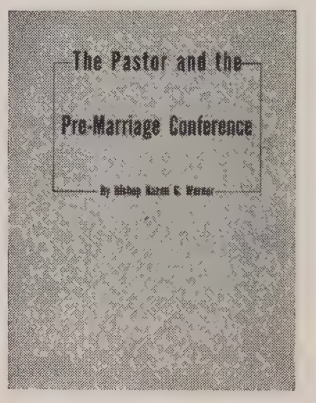
Dr. Ward envisions that within the next five years five new congregations should be organized and housed in permanent units; further that the present congregations will project construction to care for their growing needs to an extent of some $1,000,00.00.

In passing it should be noted that coincident with all this added outlay for district expansion, there has been spent and authorized for sanctuary, educational, parsonage construction and improvements in 1948 in the Fort Worth District $568,000.00.

Pioneering within the shadows of the skyscrapers is a new experience, but Fort Worth Methodism has entered into it with the zest and the purpose and the strength and the faith according to the best traditions of early Methodism.

Bethel Methodist Church—John Flynn, Pastor—Chapel first unit built at a cost of $13,000.00. Estimated total completed cost—$150,000.00.

FOR EVERY PASTOR



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THEATER EVANGELISM

by John B. Oman
Pastor, First Methodist Church
Trenton, New Jersey

It was one of those hot, sultry July Sunday mornings. Only 125 persons had met to worship in the downtown First Methodist Church. The congregation used the fans provided in each pew and the preacher continued to wipe perspiration for the full hour.

I was shaking hands with the worshipers at the close of the service when the manager of one of the central city theaters and an official of First Church jokingly said to me, "Why don't you worship at my place. It's air-conditioned, you know." I jokingly replied, "It's a swell idea."

At the parsonage dinner table an hour later I realized his idea was not a joke but an excellent one, and before finishing my meal I called him and asked if he thought arrangements could be worked out for us to hold our summer Sunday services in his theater.

The owners were very happy to make their theater and its facilities available to us without cost.

August being the traditional month for the pastor's vacation, I had already made arrangements to be away, and so we agreed to use the Theater-Church the following July.

These were such a great success that it was decided to plan for this series of meetings each year. The last two seasons they have been held in August and I have changed my vacation to the month of July.

The successes of these services and the evangelistic opportunities will be shown by a comparison of attendance the last Sunday in August two years ago when 110 persons attended at the church and last year when 709 worshiped at the theater.

Under the following headings will be found what we did to make these services the outstanding Protestant contribution of the year in our city.

Publicity

A two-column, five-inch ad in each Friday night's paper.

The usual free announcements on the church page.

Feature news stories in all city and suburban newspapers written by the theater publicist.

Series entitled "Community Service," although sponsored by only one congregation.

An 8x12 inch "Flyer" put in every public conveyance, announcing the services.

The church, at the very center of the city, provides an excellent place for advertising. An oilcloth sign mounted on a frame, 4x20 feet, was attached to the front gates of the church.

A Banner strung over the other main street.

A Valance hung on each side of the Theater Marquee.

A Sandwich sign placed in the lobby all week and put out in front of the theater on Saturday nights.

A four-page brochure sent to every family on the mailing list, using the 1¢ pre-cancelled government stamped envelopes.

Enclosed in each envelope were three tickets with the

request that the receiver forward them to others not attending church elsewhere.

The first year we sent a letter to the constituency explaining what we were attempting, and that St. Paul had given us the authority in saying that he had become all things to all men, that by some means he might win men to Christ.

Last year the manager of a local radio station was so impressed by the literature we mailed him that he volunteered to broadcast the entire hour service each Sunday, direct from the theater without cost to the church. Immediately we sent a postal card to all our people asking them to invite five persons to be with them at the next Sunday's meeting, and a postscript telling the sick and shut-ins we were now on the air so that they too could worship with us.

In addition to the announcements made in the service, the following was read by the announcer as we went on the air: "We invite you to worship with us by your radio as we take you now to the great Sunday Morning Community Service held in the Mayfair Theater, Trenton, under the auspices of the historic First Methodist Church. Conducting the service and preaching this morning is the minister, John B. Oman." And after the benediction he read: "You have been listening to Trenton's Great Sunday Morning Community Service in the Mayfair Theater sponsored by the First Methodist Church. The Mayfair Theater is situated on East State Street between Broad and Montgomery Streets, and truly provides a worshipful atmosphere. Quiet, cool (air-conditioned auditorium), peaceful, it will rest you in mind and soul, and inspire you tremendously for the responsibilities of the week. Come with us next Sunday morning at 11:00 o'clock when you will again listen to sacred music that is beautiful and inspiring and hear another of Dr. Oman's gospel sermons that touch the heart."

Properties

In order to have the proper atmosphere, we knew that the theater would have to be made churchly. The stage had very little depth, as only motion pictures were shown there and no provisions made for stage plays. This meant that it was impossible to put a pulpit in the center. We asked the leading department store of our city if we could have the facilities of its display department. The altar designed by them is made of thin plywood painted white, with three panels of the same material gilded and nailed equidistant across it. The words "Holy, Holy, Holy" were cut out on a band saw and secured directly above each panel. These too were gilded. Two ends were painted white also made of plywood. A folding table was taken from the church and these three pieces were attached to it with finishing nails. This same department store manager, who incidentally is Jewish, and whose son attended Dickinson, our Methodist College at Carlyle, Pa., had a pulpit designed to match the altar, which slides over the regular church pulpit.

Flowers which were provided by a downtown florist were placed upon this altar, along with our large brass cross and candlesticks. The candles were lighted by an usher 15 minutes before the services began.

A local music store provided a field organ and a piano was moved from the church by one of our members who is in the moving business.

The acoustics were such that the singing and speaking could hardly be heard beyond the 12th row of seats. To overcome this, one of our teen-age boys and his buddy, who owns a public address system, cared for the amplification each Sunday morning.

From the projection booth a spotlight was thrown upon the soloist, quartet, and the preacher at the time of the sermon, when all house lights were extinguished.

This year we plan to have a nursery at the same hour in the ladies' lounge.

Music

Always we had a quartet and vocal soloist at each service —and instrumental solos too. We have used trumpet and violin.

The most satisfactory congregational singing has been the use of 16 mm. hymn sound films. These are projected from the booth and the music is amplified through the regular loud-speakers of the theater. We have used slides and song sheets but these do not begin to compare with sound hymn films.

The prelude and postlude are transcriptions obtained from the radio studio and played from the projection booth turntable.

Nothing has proven more popular than the Men's Chorus. One year we had 99 men sing "The Ninety and Nine."

Ushering

Our own men met and shook hands with EVERY person attending, telling them how happy they were to see them and hoped that they would return the following Lord's Day. When they reached the auditorium proper, two young men dressed in usher's uniforms took them to whatever seat or section they desired.

A large number of men were used to receive the offering. With a carefully worked out and executed procedure, it truly became an act of worship to see the ushers collect the offerings.

Sermons

The sermon titles were devised especially to attract the unchurched, those that have never made a profession of faith in Jesus Christ as Lord, and to those having problems. The preaching has been biblical and largely expository.

A call for definite decision to become a Christian and a member of the church was provided somewhere in the message. The results have been most gratifying with as many persons joining the church through the theater services as all other methods and sources combined. It is unquestionably the greatest evangelistic opportunity of my ministry.

CONFESSIONS OF A SHEPHERD

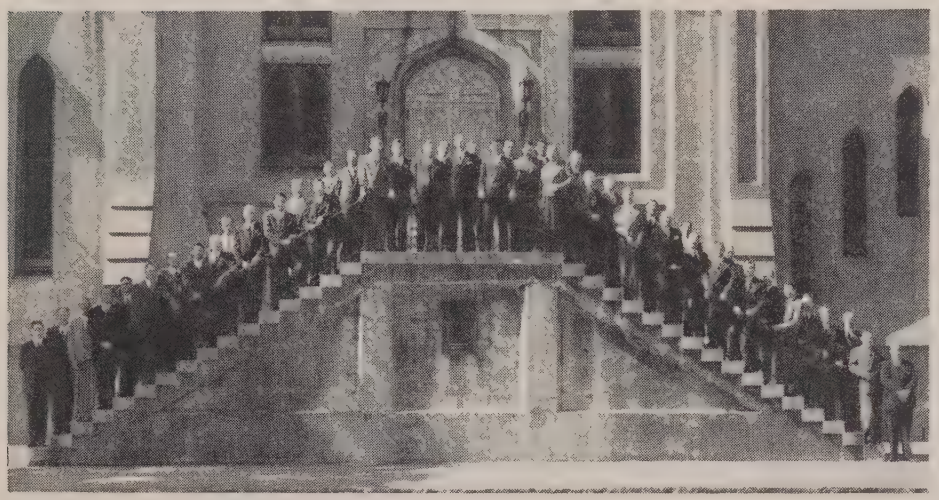
Constructive and creative articles of not more than 600 words on "Confessions of a Shepherd" are desired from pastors for SHEPHERDS Magazine.

Here is the idea. One confession could start off like this: "For twenty-five years I prepared my sermons for the intellectual." Or another could start off like this: "For twenty-five years I prepared my sermons for people who weren't there." Of course, all of the confessions will not be about sermonizing. The confessions can run all the range of a pastor's life and ministry.

SHEPHERDS will give a check of appreciation of $10.00 for the "Confessions of a Shepherd" that it is able to print.

They Visited for Christ and His Church

---Some Sample Reports of Visitation Evangelism Crusades---



Ministers in Atlanta Area Visitation Directors' Training School at Savannah

ATLANTA AREA HOLDS VISITATION TRAINING SCHOOL

by J. Loy Scott
Savannah District Secretary of Evangelism

Under the leadership of Dawson C. Bryan of the General Board of Evangelism, ten of the churches of the city of Savannah, Ga., served as the clinical churches in the Atlanta Area Visitation Training School, February 21-24. The four nights' visitations secured 502 commitments for church membership, 275 of these being on profession of faith and 227 by transfer.

Prior to the school a survey of the city was made by the participating churches. The survey workers were secured from the membership of the churches, and were given two weeks in which to cover the city. A survey of the whole city was taken, but it would have been better, perhaps, to have taken a selected area survey. The survey produced 431 family cards totaling approximately 1,000 prospects. W. A. Kelley, the Director of Evangelism of the South Georgia Conference, aided with the survey and with planning the school.

Fifty pastors worked during the four-night campaign. Of these, 34 were appointed, two from each district, by the district superintendents of the North and South Georgia Conferences to attend the special training courses given each afternoon by Dr. Bryan. In addition to the afternoon sessions, all of the participating preachers attended a session of instructions each morning from 11 to 12:30 o'clock.

The reports made each morning at the 11 o'clock hour showed that the preacher-layman teams secured decisions from more than fifty per cent of the prospects visited.

The Conference and District Secretaries of Evangelism, and the chairman of the Conference Boards of Evangelism had the privilege of attending also. This campaign was one of the best I have had the privilege of being associated with. Dr. Bryan is doing a magnificent job and the kind that is needed throughout the Church.

NEW YORK EAST CONFERENCE SCHOOL OF EVANGELISM

by Harold Roy Brennan
Chairman, Conference Board of Evangelism

The first School of Visitation Evangelism to be conducted in the New York East Conference met with great enthusiasm on the part of those attending. The minister of one of the participating churches, David McCracken, says, "Nothing in my ministerial experience has surpassed the evangelistic visitation campaign. Our laymen have committed themselves to carry on until we exhaust our present constituent list. It opened our eyes, as nothing else has, to the possibilities in our area."

There were 83 ministers present from the New York East Conference and 20 from the New York Conference. The three nights' visitation, carried on in 8 Methodist churches, resulted in 140 first decisions and 128 letters of transfer, for a total of 268.

The Conference Board of Evangelism conducted this School of Evangelism from the Chester Hill Church, Mount Vernon, New York, and leaders were Harry Denman of the General Board of Evangelism, Allen E. Claxton, Conference Secretary of Evangelism, and the writer.

Some Cooked and Some Prayed WHILE OTHERS VISITED

At Clifton Forge, Virginia, 65 persons were received into the church on Sunday morning, February 13. Of this number, 42 were on profession of faith. Three more persons were received on the following Sunday; and, besides, the children were placed in a Membership Training Class to be received on Palm Sunday.

A total of 44 persons visited for this church during its Week of Visitation in late January. The women of the church provided the meals for the week-day supper instruction conferences. Moreover, a goodly number of men and women of the church who were not visiting or working in the kitchen came together each evening in prayer for the visitors and for the people who were being visited on that particular evening. The number of these in the prayer group increased constantly during the week.

Many of the visitation workers discovered for the first time that they could win people to Christ and His Church. It was a rich experience for so many members of the church to feel that they had had a definite part in winning others to Christ. This has caused the spiritual life of the church to be greatly enriched, testifies the pastor, George W. Amos, under whose leadership this visitation project was carried out. The members have come to realize that the work of evangelism is not for the pastor only but that it is the task of the whole church.

SNOW AND VISITATION
in the Greeley, Colorado, District
by John L. Spargo, District Superintendent

When the Lord spoke of the fields being "white unto the harvest," it is unlikely that he had in mind the kind of frigid whiteness into which teams of laymen and ministers bravely ventured during a week of evangelism in late January in the Greeley District of the Colorado Conference.

Plans called for two-day stands at each of three places: Yuma, Burlington, and Julesburg. Every pastor in the district was to be at one of the three places, and many laymen. Actually the Julesburg meeting was not held at all, because of fresh snows and high winds making attendance an impossibility. Howard Ellis of the General Board of Evangelism won his way into the hearts of all who attended at Burlington and Yuma. Speaking to large evening crowds, despite bitter cold winds and drifting snows, he brought fresh vision and enthusiasm to these churches.

The mornings were spent in instruction, preparation, and the receiving of assignments. Pastors Henry Beatty of the Burlington church and Kenneth Moore of the Yuma church report unusual successes by the teams who did venture out.

Yuma

While only 80 calls were made at Yuma, 35 commitments were received.

Tuesday evening's attendance to hear Howard Ellis' unforgettable chalk talk numbered only 63. Following the fellowship supper Wednesday evening, at which time some 90 friends assembled with the guests, a full church heard the speaker bring another vital evangelistic message.

Enthusiastic comments were made by laymen and ministers alike, such as: "We'd like to try this again when we have better weather"; "Give us a break, and we'll win the town"; and, "If Howard Ellis could be with us a week, our church wouldn't be able to hold the crowd."

Two Eventful Days at Burlington

In Burlington the results were delightfully rewarding. Throughout the two days, 14 teams (mostly pastor-laymen) made 92 calls and lifted up Christ earnestly and prayerfully. There were 26 decisions on profession of faith and 8 transfers of membership.

What happened in Burlington, Colorado, through a conscientious, well-planned effort in visitation evangelism should be attempted in every parish in Methodism in which commitments to Christ and His Church have not been occurring for some time. This evangelistic endeavor was a very definite success from the standpoint of the cooperation of the various churches, of decisions for Christ, and of the lasting stimulation given to the congregations.

But the enduring effects of this evangelistic undertaking cannot be measured entirely in terms of these commitments for a fresh appreciation of the true function of our Methodist Church is beginning to manifest itself. Evangelism on a person-to-person basis has come to our laymen as a challenge to testify creatively to the reality of Christ who came that men might discover life. Consequently, a spiritual rebirth is in the process of being actualized.

TWO DISTRICTS UNITE
In Visitation Evangelism Crusade

The churches of the Birmingham and Bessemer districts united in a school of visitation evangelism the week of February 28-March 3. Dr. Chester A. McPheeters of Detroit was the inspirational speaker and S. M. Baker of the Alabama Conference was the director of the school and the leader of visitation evangelism.

The churches took a religious census the first two weeks in February, and filled out their prospect and assignment cards in advance of the school.

The training school opened on Monday evening, February 28, with a great rally of laymen and preachers at West End Church, Birmingham, where W. Nelson Guthrie is pastor.

The visitation workers met in their own churches on Tuesday, Wednesday, and Thursday nights for supper instruction classes, and then had three evenings of intensive visitation.

This goes to press before results can be ascertained, but significant is the fact that L. D. Patterson, district superintendent, asked that pastors and churches observe February 20 and the week following as a day and a week of prayer for the outpouring of the Holy Spirit on this effort at soul winning. When man prays and works to bring persons to Christ, there are bound to be results.

CHURCH MUSIC WORKSHOP

The Third Annual Joint University Workshop in Church Music will be held at Scarritt College June 27 to July 1, 1949. This workshop is designed for all church choir directors and organists, as well as pastors and others interested in improving the music of the church.

The distinguished faculty will include Dr. Van Denman Thompson, Director of Music, DePauw University; Dr. James Houghton, Professor of Church Music, Boston University; Dr. W. Hines Sims, Associate Secretary, Department of Church Music, Baptist Sunday School Board; Dr. Irving Wolfe, Head, Division of Music, George Peabody College for Teachers; Professor Genter Stephens, Cumberland University; Dr. William Kendrick Grobel, Professor of Biblical Theology, Vanderbilt School of Religion; Dean Alan Irwin, Conservatory of Music, Ward Belmont College; Professor Charles Bryan, George Peabody College for Teachers; and Miss Donna Jean Cook, Organist, Scarritt College.

Courses will be offered in Choir Methods and Materials, Service Playing; Organ Repertoire; Worship and Hymnology.

There will be a display by publishers of the latest organ and choir materials.

The evening sessions will be devoted to special programs which will include an Organ Recital by Dr. Thompson; Vocal Recital by Dr. Houghton; a Lecture on Music Education in the Church, Dr. Sims; a Lecture-Recital on American Folk Hymn Heritage, Professor Bryan; and a Choral Festival conducted by Dr. Houghton.

In previous years the Workshop has been attended by church musicians from fourteen different states and Cuba, representing four different denominations. Opportunities will be provided for group recreation, tennis courts, ping-pong, badminton, volleyball, and swimming. Trips may be taken to points of interest in Nashville—the Parthenon, the Hermitage, various denominational publishing houses, Fort Nashborough, and many others.

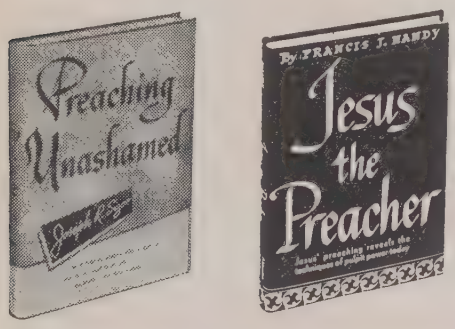
ABINGDON-COKESBURY BOOKS

Preaching Unashamed, by Joseph R. Sizoo. (132 pages. $1.75. The Methodist Publishing House.)

The Editor of SHEPHERDS sat down with an advance copy of a book, thinking he would scan it hurriedly for a brief review. Its very title was challenging, "Preaching Unashamed"; its author, whose name was on the jacket, guaranteed that the book would be a better-than-average volume; and the sentence which likewise was on the jacket, "A Bible-centered pulpit speaks with power," struck home with its true message.

Still thinking that he would merely hastily scan the book to get something of its high points, he sat down but soon found himself reading the book avidly, word for word, underscoring sentences here and there on nearly every page, and not nearly ready to go to bed when the time came. More than once he found himself saying, "Why, this chapter is worth the price of the whole book"; "I thought the last chapter was good, but this is even better"; and "I must tell every minister who reads SHEPHERDS to read *Preaching Unashamed.*"

This last he is now doing. You will not be disappointed.



Jesus the Preacher, by Francis J. Handy. (143 pages. $1.75. The Methodist Publishing House.)

Here is a volume by a New Zealand pastor who combines the experience gleaned from his own preaching with a twenty-five-year study of the Gospels.

This is not merely an academic book; it is a practical one, and interesting. It assumes that an adequate knowledge of Jesus as a preacher and the content of His preaching leads to a right proclamation and interpretation of the Christian message today. It seeks to discover something of the secret of the power of Jesus in preaching, and it strives to make a clear application of His time-tested methods to preaching in our own day. It endeavors to examine the preaching of Jesus from every possible aspect so that nothing which may have contributed to His power as a preacher is omitted.

From the opening chapter on "Jesus Came Preaching" to the closing chapter of "His Ruling Ideas and Their Relevance Today" this book will help a preacher who desires to rightly divide and proclaim the Word of Truth.

PULPIT EVANGELISM

by J. W. Golden, Associate Secretary

The minister must show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

He must be in complete surrender to the will of God in the proclamation of the Gospel. His preaching must be plain and he must preach for a verdict. He should strive to make a definite, positive proclamation of our faith, even of the great fundamental and doctrinal themes that relate to life and salvation—such as prayer, faith, hope, love, sin, repentance, forgiveness, regeneration, redemption, the work of the Holy Spirit, and the importance of the means of grace. In fact, he must preach on life as it relates to ourselves, our fellow men and to God.

There should radiate from the pulpit a real spiritual fervor through the reading of the hymns, and the scripture, and through the pastoral prayer, as well as through the proclamation of the gospel and the call to Christian discipleship.

The entire Order of Worship should be worshipful and evangelistic from the Prelude to the Postlude, that each non-Christian hearer will not say, "Almost thou persuadest me to be a Christian," but rather "I am fully decided to surrender to Christ and His Church. and live the Christian life." Then backsliders will be reclaimed and active Christians strengthened.

The pulpit is different from the ordinary platform, and preaching the gospel is not just oratory. It is one of the most distinctive phases of Christianity. It brings men to the conviction that natural resources are inadequate, and to a realization of the unseen and the spiritual upon which they must depend for eternal values and life.

There is no substitute for the gospel, for it is the power of God unto salvation to every one who believes. From every pulpit, Christ should be perative that we preach, teach and evangelize.

Therefore, we need to call upon our God who has commissioned us to preach and to make disciples for Him.

"Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame."

GROUP PREACHING MISSION

Twenty Methodist churches in the Coatesville Sub-district of the West District in the Philadelphia Conference joined in a group preaching mission held at Olivet Methodist Church, Coatesville, Pennsylvania. This is a picture of part of the crowd who attended one of the services. It is estimated that 2,000 people attended the meetings, and by count more than 100 people responded to the invitation of Christian discipleship.

Melvin J. Dodd, pastor of Boulevard Methodist Church in Binghamton, New York, was the guest preacher and brought seven stirring messages. The district superintendent, Levi H. Zerr, was the general chairman of the Preaching Mission, and Douglas Ingram Cloud, the host pastor.

A fine spirit of loyalty prevailed and Methodism in that part of Pennsylvania was greatly helped by this week of common effort. Young people, men, women, and officials got together, learned to know each other, and came to appreciate the message and method of Methodism as never before. The whole spiritual tenor of the community was lifted by this very successful venture.

Part of the congregation at one of the services in Group Preaching Mission

Sample Statements Concerning
"The Beliefs of a Methodist Christian"

A Statement by
FRED PIERCE CORSON
A Bishop of The Methodist Church

It was my privilege to see the manuscript of a series of addresses prepared for the congregation of a suburban church on "The Beliefs of a Methodist Christian." I was so impressed with their value that I urged the author, Dr. Clinton M. Cherry, to offer the manuscript to the Board of Evangelism with the hope that this approach to doctrine might have a wide reading throughout the Church.

From the standpoint of scholarship, Dr. Cherry is well prepared to deal with the beliefs of Methodism, and because of his evangelical and pastoral approach he has been able to set forth these beliefs in vital and practical language.

This volume will be of great value in achieving the doctrinal objectives of the Advance for Christ and His Church.

Another Bishop

Thank you for the copy of *The Beliefs of a Methodist Christian.* I have gone through it quite carefully and am very much pleased with the way in which the man has handled some very delicate and difficult material. I am recommending this to my preachers and believe that it will prove to be very useful.

—*Paul B. Kern,* Bishop.

DISTRICT SUPERINTENDENTS

District Superintendents have quickly recognized the worth of *The Beliefs of a Methodist Christian.* Several have ordered copies to present to each of their pastors. Others have ordered 25, 50, and 100 copies to take with them to their quarterly conferences and to their preaching engagements. Here is a telegram just received as we give the copy for this magazine to the printer. It is from T. O. Prewitt, District Superintendent at Vicksburg, Mississippi:

"Ship today 35 Layman's Evangelistic Packet, 250 The Beliefs of a Methodist Christian, 250 Laymen Visit for Christ and His Church. Rush."

Order in Quantities

I appreciated your sending me the sample copy of *The Beliefs of a Methodist Christian.* I have read most of it with interest and profit and presented it to my pastors at our meeting a few days ago, urging them to order it in quantities to distribute to their people.

This book, in my honest opinion, will meet a great need in our Methodism.

—*R. H. Duncan,* District Superintendent, Abingdon, Virginia.

Been Needing It

I thank you for "The Beliefs of a Methodist Christian." I think it is one of the books which we have been needing which is directly to the heart of this matter, as this one is.

—*R. Ernest Gordon,* District Superintendent, Topeka District.

A PASTOR WRITES

Dear Dr. Cherry:

Have just completed reading your book, *The Beliefs of a Methodist Christian,* and hasten to extend my hearty thanks and deep appreciation. I have been profoundly impressed by the outstanding way in which you have expressed the profound truths and theological concepts of our Christian faith in such completely simple language that "he who runs may read. . . ."

I shall not rest or leave any stone unturned until I have done everything possible to induce every member of my congregation to read this book in its entirety, and even better, several times over. I already have in mind several individuals in the local congregation for whom this book contains specific answers to problems that are disturbing them, stated more simply and clearly and persuasively than I myself had been able to state them.

Again thank you very, very much for the significant contribution you have made and at such a strategic time in the program of our church, the Advance for Christ and His Church, in clarifying and enriching our Faith.

—*F. W. Dieterich,* Pastor, Norwich, Kansas.

Laymen's Viewpoint

The book, *The Beliefs of a Methodist Christian,* is surely a grand book. One of our laymen who didn't support the evangelism program at all was given a book, and he read it through and thought it was one of the finest things he had ever read. He now wants to be responsible for seeing that all our young adults and new church members have them.

—*Lawrence H. Richards,* Pastor, Jersey City, New Jersey

Secretary of Education

I wish to thank you for *The Beliefs of a Methodist Christian.* I have read this little volume carefully. I think it is unusually fine. It is simple, clear, complete. It will afford me great pleasure to attempt to secure for it a wide circulation.

—*Reese Griffin,* Executive Secretary, South Georgia Conference, Board of Education.

SEND MORE

Will you please send us 25 additional copies of *The Beliefs of a Methodist Christian?* The first consignment disappeared within ten minutes after the close of our midweek service. Some people who took them insisted on paying more than the 35¢ per copy which we asked.

—*Allen E. Claxton,* Pastor, Broadway Temple—Washington Heights Methodist Church, New York City, New York.

These and many other statements that we could print were entirely unsolicited, with the exception of Bishop Corson's, who is Dr. Cherry's resident bishop and who asked Dr. Cherry to send us the manuscript. Since Dr. Claxton of New York City wrote the above, he has ordered 100 more copies.

"UNTO THE LEAST"

A City Methodist Mission Established

by Steadman Bagby, Pastor
First Methodist Church, Dyersburg, Tennessee

The Methodist Mission, sponsored by the First Methodist Church, Dyersburg, Tennessee, was laid on the hearts of devout members of the congregation long before it was laid as a burden upon the heart of the local church.

The Mission Building was built facing Grant Avenue at Southern Street, a site found across the railroad track and beyond a large Negro settlement, where the Mission would serve a community of one hundred and twenty-eight white people. The thirty-five families of this area were housed in twenty-six unpainted houses which averaged less than four rooms to the building.

The spiritual pioneers who explored the need and offered in the name of Christ assistance to this islanded community were motivated by a threefold purpose: they wanted to offer training for the heart and head, clothes for the body, and food for the stomach. Mrs. J. J. Pursell and Mrs. W. M. Fowler organized the children into a Sunday school and Mrs. John Stutts and the late Mrs. Herman Wellker supplemented and augmented the teaching program by providing food and clothing for both young and old. These consecrated Musketeers, supported by interested friends, assumed the responsibility for this neglected vineyard of the Lord's as their task until the arrival of the Rev. Mrs. Claudia Boose, a city missionary.

The coming of Mrs. Boose was hailed as providential by the Methodist women working with their Sunday school class, and they immediately sought and secured her help in their field of service. A revival was conducted in the community during the summer months.

While the revival was being carried forward, and while the preacher was visiting in one of the homes, a lad of about six years asked, "What is the Bible?" In another home one little boy refused to close his eyes during the prayer, because, he said, "I want to see you talk to God!" A deep resentment against God, the Church, and people was encountered from time to time by the workers. In their lives and service the workers sought to demonstrate their concern and love for the people of their congregation.

When a building became necessary to house the work, First Church requested a special offering to defray the cost of construction. The money was raised, the building erected, and Lud H. Estes, district superintendent, dedicated the building to the Lord.

The new building inspired greater interest in the Sunday school and an average attendance of about one-hundred has been maintained ever since. On one occasion Mrs. Boose discovered this increased interest in an unusual way. While she was visiting a family active in the work of the mission, a child from another family, which had been hostile to her work, entered the home where she was being entertained. The little girl had been scrubbed so hard that she looked as though she might have been scoured. At regular intervals of a few minutes' duration, four brothers and sisters of the first child arrived, all brushed and shining as bright as the first. Each child upon arrival tried to explain the reason for his or her intrusion, but the purpose of the parade remained a mystery until one of the older children remarked, "Mother wants to know if we are clean enough to come to church." The children and parents were given an immediate and urgent invitation to the services.

No miracles have been wrought at the mission. The people there have responded to love with love, and have learned about Christ. The visible results may not disrupt a statistical table, but the members of First Church feel greatly rewarded for their efforts. Somehow they feel that Christ is near their work. Maybe that explains the Wesleyan Service Guild's project to put playground equipment at the mission, and the willingness of the stewards at First Church to provide either an additional room for the mission or a new building at another location, if such a project is justified.

It seems that some of the members have heard the echo of Christ's "Inasmuch . . ."

People attending the new Methodist mission at Dyersburg, Tennessee.

For the sake of the Kingdom, for the sake of the people who will be reached, and for their own sake, there are many churches in cities of 10,000 and over that need to establish a mission—a second Methodist church. It helps a church to start and sponsor another church.

"THE CHRISTIAN FULLER BRUSH MAN"

by Robert W. Anthony, Pastor
North Presbyterian Church, New York City

Never before has there been such a large number of well-written attractively printed cards, pamphlets and books presenting every phase of Christian truth. Many of them are enhanced by cheerful colors and good pictures. Every denominational publishing house is ready to supply them. Also the interdenominational agencies like the Federal Council, the International Council of Religious Education, the Foreign Missions Conference, and the American Tract Society, not only have many on hand but are constantly issuing new and even better ones.

Still our people themselves by and large do not have this valuable literature and, like hungry sheep, are not being fed with the Bread of Life. Some of us ministers do not have nor use them ourselves. Others of us put them on literature tables, in racks or on church windowsills where they gather dust or else turn yellow or brown under exposure to the light. Even when we urge people to pick them up and take them home, only a few usually do.

At Christ Church, Cranbrook, Bloomfield Hills, Michigan, where I served as minister, we had an ample supply of the best available literature. We put it out on tables. We called the attention of teachers and parents to it, but it did not move in any satisfactory volume. What could be done to get this material into the homes, the minds and the hearts of the people? I have always liked to share with others copies of printed matter that have interested and helped me. So I began by putting a supply of two or three of these pamphlets in my car, and, after telling something about them I left them with our parishioners.

The variety of items kept increasing. I would usually choose one or two as those probably most suitable in a particular home, before I rang the bell. Finally, I found myself carrying so many kinds that they had to be put in my brief case. Then I caught on to the fact that I did not know very well what the individual parishioners wanted or needed. The next step was to take my brief case, open it up, bring out samples of everything that was in it and say, "What is there here that you would like to have?" In my brief case I carried stories for children; helps for parents in the Christian training of youth; booklets for the development of personal religion, for the perplexed, the bereaved, the burdened, the aged, and prayers for the sick and sorely tempted.

So each one chose the pamphlets or booklets wanted. There were also a few booklets that ranged in price from 10¢ to $1.00, and for these, orders were taken. All the others were offered as gifts from the church or the church school. The people were pleased. I was dubbed by some, "The Christian Fuller Brush Man."

Literature Fund

This fall I became *interim minister* of the North Presbyterian Church of Flushing, Long Island, a small congregation in a growing neighborhood. My brief case, filled with a limited number of pieces of literature, went with me on my calls. One of our men learned about it, asked some questions and then quietly said, "I am sending my check for $100.00 to the church treasurer to set up a literature fund. Get what you need and use it."

Now we have a literature rack in the church vestibule kept filled with a changing list of pamphlets and with a contribution box at its base. Into that box, money is apt to be placed at almost every gathering in the church, for it is directly opposite the main entrance. The literature rack with its touches of color attracts attention. We are always on the lookout for new, attractive and helpful pamphlets. Whenever possible, with our weekly bulletin that is mailed to every household on our membership roll and to our prospect list, and also in letters to our people, we enclose some vision-lifting card or pamphlet.

In my bag I carry sets of samples and a limited supply of each item. As soon as possible after entering a home, my brief case is opened and we begin to look at its contents, so that the parishioner chooses what he or she would like to have.

Literature Is Food

Is there a philosophy behind this home to home literature carrying? Yes, there is. To the unconscious mind, food means love. The lives of all mankind begin that way. Our mothers feed us and we know that they love us. As children, our parents, grandparents and often the neighbors give us goodies. We know that usually this is an evidence of love for us.

In our churches, no service means as much as the Lord's Supper, the Holy Communion. There on the table or the altar, we not only see the Bread and the Cup, symbols of Christ's gift of Himself to us, but we partake of them and our souls are fed by our Lord. I believe that as we take Bible portions, Christian pamphlets and booklets into the homes of our parishioners and neighbors, consciously or unconsciously, many of our parishioners and neighbors will make the transfer of thought. They will feel that we are bringing them portions of the Divine Bread and the Fruit of the Vine from the House of the Lord. If we go out with prayer and are led by the Spirit, they will come to realize that our churches love them and are seeking their true welfare by providing food for their deepest needs.

Long after we have gone, the Christian literature that we have carried into people's homes will be bearing fruit in Christ-enriched lives and will produce mountain-top experiences for years to come.

Revival Services and Visitation Evangelism Go Well Together

---Some Sample Reports With More Given Elsewhere---

The closing scene of a Sunday morning service at Union Avenue Methodist Church, Memphis, Tennessee, when 53 were received into the church as a result of the men of the church doing personal and visitation evangelism for four nights during one week. On the same day, at the evening service four more persons were received into the church. The next Sunday morning there were 13 additions to the church, making a total of 70 in all. Most of these were the result of the week of visitation evangelism conducted in early February under the direction of the pastor, Wayne A. Lamb, who is Secretary of Evangelism of the Memphis Conference.

A REVIVAL IN BROOKLYN

by Richard L. Francis, Pastor

St. Paul's Methodist, Brooklyn, N. Y.

We held a week of evangelistic services which accomplished great results. We preceded the services with visitation.

The services were most successful and well attended. In each pew there were placed decision cards, resulting in 102 rededication cards being signed, while 26 persons were received into the church on confession of faith and 11 by transfer of letter. The whole spiritual tone of our church was lifted and everyone attending the services received a rich blessing.

On Wednesday before the services opened the Committee on Membership and Evangelism held a dinner for the Official Board, at which time our guest soloist, gospel singer, and evangelist were present. Following the dinner, the evangelist, Carl M. Schneider, spoke of the purpose of the coming meetings, explaining that it was to be a Week of Rededication and Consecration. Following his talk we had a season of prayer, and packets were distributed to teams of two made up of members of the Official Board. These packets included material issued by TIDINGS, such as "Visitation Evangelism," "Assimilating New Members," "Let's Go to Church," "What Methodists Believe," "Why I Believe in Christ," and *The Primer of Evangelism*. There was sufficient material to be left in the homes where visits were made, and each team was to read carefully *The Primer of Evangelism* and the "Instructions for Evangelistic Workers."

There were 32 teams, and each was given approximately 25 families to visit. These visits were to be made before the opening service. Twenty minutes before each service, during the Week of Rededication and Consecration, a prayer meeting was held in an adjoining room. Numbers of the prayer group increased from two the first night to eighteen the last night.

The closing Sunday of the special services was Holy Communion Sunday, and every shut-in and sick person who desired Communion was called upon by the guest preacher and pastor, and the Sacrament was served.

This was several months ago, but spiritual and visible results of the visitation and preaching services are still being felt. Members were received into the church as late as Membership Sunday in March as a result of the foundations laid during this week of special services.

Central Pennsylvania

Jesse M. Bader, Executive Secretary of the Department of Evangelism of the Federal Council of Churches, J. W. Golden of the General Board of Evangelism, and Bishop Gerald H. Kennedy, were the visiting speakers at the Central Pennsylvania Conference on Evangelism held at Huntingdon. Elvin C. Meyers, Chairman of the Conference Board of Evangelism, presided throughout the two days and the Conference Board of Evangelism paid the expenses of the meeting.

The attendance was large, there being 130 ministers present, and full time was given to evangelism. By request, no meetings of any other Boards or Committees were held during the entire session. Thus there were no distractions or calling of other meetings. The addresses of the visiting men were inspiring and most helpful.

Testimonies of appreciation concerning the meeting were many. The days were termed as wonderful days of inspiration and blessing.

"The fire on the altar of our hearts was certainly rekindled."

"This was one of the richest experiences of my life."

"We were really on the mountaintop, and God was certainly in our midst."

We Doubled Our Membership

I was much interested in your March issue of SHEPHERDS. We too doubled our membership through personal evangelism last year, and have passed the halfway mark in tripling it this year. The total credit goes to a wonderful group of working laymen and a great Christ.

—*Wm. D. Mercer,* Pastor,
St. Andrews Methodist,
Detroit, Mich.

FISHING

With a Net and a Line

by Raymond W. O. Knowles
Pastor, Garden City, Kansas

There are two methods of fishing which are generally used: the net and the pole and line. In the one method, large groups or schools of fish are brought in at the same time; in the other, individual fish are sought and caught one at a time. These are the two types of evangelism which we find in pulpit evangelism and in visitation evangelism.

In our meeting the two methods were used most successfully in a combined Pulpit and Visitation Evangelism. The two methods together brought us a revival.

105 on Membership Sunday

As a result of the revival a total of 38 persons were baptized and 105 were received into the fellowship of the church on Sunday, March 13. A number of others who were unable to be present, are expected to unite with the church soon. The results were so splendid and seem to be of such lasting quality that we give a few details:

Wayne A. Lamb, a Memphis pastor, was secured both to be the evangelist and to instruct the workers who went out each evening in the visitation. Teams of men from the church were instructed and sent out each evening, and great results were obtained from both types of work. In fact, pulpit and visitation evangelism supplemented each other, and each method made the other more effective. The workers received the inspiration of the preaching, and the influence of the meeting stimulated the prayer life of the Christian people and increased the conviction which was so evident.

Preaching and Visitation

The preaching services began on Monday evening, and the visitation on Wednesday. The men met at the church at 6:45 P.M., for instruction, assignments, and prayer, and they went out to visit until 8:00 or 8:15. The visitation continued each evening from March 2 until March 11. The meeting closed on March 10, but the pastor and laymen carried on the visitation on March 11, visiting prospects and also persons who had made decisions during the meeting.

During the revival the altar was filled from Sunday night through Thursday night with seekers. There were seven at the altar on Sunday morning; then Sunday evening through Thursday evening, the closing night of the meeting. there were from 10 to 15 at the altar in every service.

Expect 100 More

As a result of the revival and the visitation program, a plan is under way to organize a "Fisherman's Club" and devote at least one night a month to visitation evangelism. There is also the plan to use Holy Week as another Week of Visitation with the expectation that at least 100 more persons will be received by the close of Easter Sunday services.

Our Committee on Membership and Evangelism, each member of which receives SHEPHERDS Magazine by subscription, has worked out a "Personal Service and Information Card" which provides us with a prospect list for visitation. In fact, our list of prospective members is growing faster than they can be visited and won. In our community as in many others, the *fields are still white unto harvest.*

Membership Sunday at First Methodist Church, Garden City, Kansas. Raymond W. O. Knowles, pastor, received 105 persons into the church as a result of visitation evangelism and revival services held during the previous two weeks. This was in March, and it was expected that visitation evangelism would win 100 more persons for Christ and the Church by Easter. Among those received into the church on March 13 were 19 entire families.

An unusual number of articles and news items in this issue are either by or about Conference and District Secretaries of Evangelism. Both the author of this article and visiting preacher in it belong to this group.

Most Conference and District Secretaries of Evangelism are doing excellent work and are achieving splendid results. District Superintendents and pastors not only are cooperating with them but also are relying more and more upon them to take the lead in evangelism in the district and sub-district.

OPPORTUNITIES

THE AMERICAN CHRISTIAN ASHRAMS

This is the tenth year for the American Christian Ashrams in America. Four are being held each summer during July and August. The length of each Ashram is ten days.

These Ashrams have been held, from the beginning, under the sponsorship and direction of the Department of Evangelism of the Federal Council of Churches.

This year the Ashrams are to be held as follows:

Bynden Wood, Pennsylvania	July 5-15
Green Lake, Wisconsin	July 18-28
Blue Ridge, North Carolina	August 6-13
Camp Sierra, California	August 16-26

Whole families are encouraged to attend. There is a daily vacation Bible school for children; special courses and classes for young people; workshops for ministers and seminars for the laity of the churches. In other words, everyone can get something from an Ashram and take it back with him into his local church.

An excellent faculty is provided for each Ashram. E. Stanley Jones will return from India this summer in time for the first Ashram. Other well-known and outstanding leaders will provide leadership for a rich, inspiring program. Many who have attended these Ashrams each summer, about 1,000 persons in the four places, are most enthusiastic about the help they receive from them. They are different. They make a difference in living and give a new outlook on life. It's a superior way to spend a vacation. In an Ashram one finds relaxation, information, inspiration, and a rare fellowship.

For detailed information write for the new folder to the
Department of Evangelism
297 Fourth Avenue
New York 10, New York

"Man's Disorder and God's Design"

The Advance Office in Chicago is completely out of *Man's Disorder and God's Design,* the large volume which has been mailed to 25,000 pastors and church leaders throughout the country.

Many requests have been received by the Advance Office for additional copies of this book. It is regretted that additional copies are not available, and Dr. E. Harold Mohn, Executive Director of The Advance, makes two suggestions:

1. That a circulating library of copies of this book be set up in every district, giving opportunity for all owners to share with others.

2. That any pastor or church leader who has completed the reading of his book and does not care to keep it, send it to The Advance Office, 740 Rush Street, Chicago, in order that it might be sent by them to one of the many ministers whose request for the book has been regretfully denied.

District Superintendents and District Secretaries of Evangelism

The District Secretaries of the Florida Conference met two days with profit at Tampa, under the auspices of the Conference Board of Evangelism. E. J. Pendergrass, Conference Secretary of Evangelism, planned the meeting, and Geo. H. Jones, editor of *Shepherds,* represented the General Board of Evangelism and led the discussion.

Bishop Roy H. Short and the District Superintendents met with them the second day, and among the constructive measures adopted were the following:

1. A plan of cooperation and understanding between the district superintendents and the district secretaries in promoting evangelism in the districts;

2. The pledge to go all out in securing "1 for 17" on confession of faith by the time of Annual Conference in June;

3. Full co-operation with a Visitation Evangelism Week in every charge;

4. District secretaries to figure the "1 for 17" goals for every charge and to pass these goals of pro rata shares by letter to each pastor;

5. To elect strong committees in each local church on "Membership and Evangelism" at the Fourth Quarterly Conferences which are now beginning (according to provisions of new *Discipline,* Par. 147.1.);

6. For churches to put *Shepherds* in the hands of their Membership and Evangelism committees. Bishop Short was particularly emphatic and insistent that this be done.

District Fisherman's Club

The Detroit District under the leadership of a businessman, has a series of commissions:

The Commission on Ministerial Recruitment
Commission on National and International Affairs
Commission on Personnel
Commission on the Big Brother Movement
The Commission on Fishermen's Clubs

Recently 120 men met at a dinner meeting to lift up the whole evangelistic emphasis. "It was one of the most heartening meetings I have seen yet in this district. The district program of evangelism is led by a strong group of laymen," writes W. E. Harrison, district superintendent. "In the very near future the President of our Methodist Men is calling a meeting to train certain laymen as Minute Men who will go to churches and explain what the Fishermen's Club in a local church can mean and do."

2,000 in Kansas City

In Kansas City, 91 Baptist churches belonging to four Conventions (namely: North, South, National Convention of America, National Convention of U. S. A., Inc.) united in a visitation evangelism campaign, according to Dr. Jesse M. Bader of the Federal Council of Churches.

Additions to Baptist churches were as follows: by baptism, 1,297; and by transfer, 717. Moreover, there were 205 known additions to churches of other denominations resulting from the campaign, and fifteen young people pledged their lives to full-time Christian service.

Concerning Your Quarterly Conference

Paragraph 142 of the 1948 *Discipline* states who shall be members of the Quarterly Conference. Each pastor and Quarterly Conference will do well to check up on this. This list includes presidents of young people's divisions, presidents of woman's societies, church school superintendents, chairmen of church boards of education, etc., and specifically says "presidents or superintendents *of other organizations approved* by the Quarterly Conference for membership therein."

In Paragraph 147 the very first committee designated for the Quarterly Conference to set up is the Membership and Evangelism Committee. This is a new committee and takes the place of what formerly was both the Membership and the Evangelism Committees.

The General Conference recognized this as one of the strongest and most important committees of the church. It was entirely an oversight that the General Conference did not specifically name the Chairman of this Committee as a member of the Quarterly Conference.

This is to suggest that your Quarterly Conference at its very next session make the chairman of the Membership and Evangelism Committee a member of it.

Midweek Pause for Prayer

The First Methodist Church, a downtown church in Chattanooga, Tennessee, under the leadership of the pastor, Thomas F. Chilcote, Jr., maintains an interdenominational midweek service each Wednesday at noon, entitled "Midweek Pause for Prayer."

The Midweek Pause for Prayer is designed to be a co-operative community ministry, not sounding any denominational emphasis, but affording an opportunity to linger in the quiet of a brief period of worship. Ministers of various denominations are engaged to bring the brief message at this service.

While the service is announced as being from 12:15 to 12:35 P.M., the organ music and chimes begin at 12:00 o'clock and continue until 12:15. The usual order of worship, beginning at 12:15, is as follows:

Prayer Hymn . . . . . people standing
A Prayer . . . . . host pastor
Message . . . . . co-operating pastor
Silent Meditation . . . . . people seated
Lord's Prayer . . . . . in unison
Benediction . . . . . people standing

Many city churches and even town churches might operate such a co-operative prayer ministry to the spiritual benefit of their communities.

Personal Contact

"I laid my hand upon the shoulder of a noble specimen of young manhood and asked him if he was a Christian. He replied, 'No, sir; I have heard you preach every Sunday for seven years without exception, but I am not a Christian yet!' He is now one of the most faithful members of the church. What seven years of preaching had failed to do, fine sincerity of heart-contact accomplished."

—*Dr. Cortland Myers.* From Denman Memorial Methodist Church *Bulletin,* S. A. Balch, Jr., Pastor.

the Pastors' page

Our First Sunday Together

Next Sunday will be our first Sunday together, and first Sundays are not easy.

They are not easy for you. One you have listened to for several years and one you have learned to love, will not be here. A new personality and a new voice comes, and you wonder what he will be like. You will contrast him in general appearance, in pulpit manner and in almost everything else with the men who have served here in years past. Be sure of one thing, all ministers are different. The rich experiences of being a member of a congregation come in part from the varied personalities of your ministers.

You will wonder about the new minister's mind. Will he think clearly? Will all kinds of folk who come to your sanctuary understand the Word he brings? Most of all, you wonder if the new minister knows God well enough to bring 'good news' from Him every week. You have a right to wonder about these things, but that does not make next Sunday any easier for you.

The first Sunday is not easy for us either. We come from more than seven years with the same people. Most of you are strangers to us. Forgive us for being a little lonely next Sunday for folk who have come to mean much in our lives. We would not be worth much to you if we had not found close ties where we came from.

This sanctuary is strange to me, for Sunday will be the first time I have ever preached from your pulpit. I shall miss familiar things in windows, walls and even pulpit furniture. These are unimportant but they all add to the strangeness of the first Sunday.

The best part about the first Sunday is that there is only one of them! After next Sunday we will belong together. We come to you with great expectations of a glorious ministry and with a strong faith in your prayers, in your help in every undertaking and in the blessings of God upon all of us as we work together.

Cyrus E. Albertson

Moving Time?

The majority of the Annual Conferences in American Methodism will meet in May and June. Many pastors will be facing new congregations. Above is one pastor's message (Cyrus E. Albertson, First Methodist, Seattle, Washington) in his church bulletin on his first Sunday. It is worthy of consideration.

"Hints on Religious Music for Radio"

Every religious broadcaster and especially every pastor who is doing any broadcasting whatsoever ought to have this little pamphlet: "Hints on Religious Music for Radio" by Charles H. Schmitz. This can be ordered from the Joint Religious Radio Committee, 287 Fourth Avenue, New York 10, New York. It may be secured for 10 cents per single copy or $1.00 per dozen. It really is a *must* in religious broadcasters' equipment.

IN THE ARMY

I Saw *The Upper Room*

by H. Pierce Simpson, Pastor
Mt. Carmel Baptist Church
Mt. Carmel, N. Y.

I saw *The Upper Room* in the Army, in camp, on the seas, in Africa, in Italy, in a hospital in the United States Disciplinary Barracks, and in the office of the Chief of Chaplains at Washington, D. C.

While training at Camp Forrest, Tennessee, our unit had fellowship with town and rural Methodism. It was a good fellowship featuring fried chicken, ham and biscuits furnished with lavish hospitality on the occasions of Old Home Sundays. *The Upper Room* was introduced to members of our unit through the kindly personal presentation of the minister of this rural circuit and his literature secretary.

We carried copies of *The Upper Room* back to camp and used them effectively in our private and corporate preparation for the testing of faith to come later. Putting on the armor of God was basic training for many of us, and *The Upper Room* devotions were a vital part of our equipment. In the tension of the embarkation period at Camp Shanks, *The Upper Room* was distributed in even larger numbers as we prepared for the "Voyage of Liberation."

A converted Italian liner ship was our transport, and it housed some 7,500 as we sailed with the mighty armada of some 100 ships. We took the long Southern route to Africa, and the chaplain had some ten days for visitation and conference with hundreds to whom he would minister for a brief period. We visited from A to I deck doing many small things for many men. We had Christian conversations with men and women in odd surroundings. Our Testaments and devotional guides gave strength for mind and spirit. *The Upper Room* was read in three-deck bunk areas and became required reading for many who formerly had no regular personal devotional schedule for readings. We saw *The Upper Room* taken from musette bags, read and returned as a part of the essential equipment for the "Crusade."

"Goat Hill" in Africa was our camping area with the fumes of Oran mingling with the desert dust. Our religious gatherings were improvised with a truck rostrum for chaplain and song leader. They took our sermons standing up. *The Upper Room* texts and prayers provided our ritual in the absence of our G.I. organ and service hymnbooks which were to join us later in Italy. We were not too far distant from the place of Augustine's writing of Grace, but we had no conflict in theology with his spiritual heirs as we found vital use for *The Upper Room*. We were headed for Rome and needed daily reminders of God's love and the assurance that we did not march alone. The followers of Mohammed watched us at our worship and must have thought our religion just as strange as the unchristian world around the Mediterranean thought that of the early church was strange.

In Italy, the hard discouraging winter found us fighting across rivers and trying to remove mountains as the Germans put up a stubborn defense. We cared for the ill and wounded and brought consolation to the dying as the shambles of the fighting continued. Our chapel was constructed out of the discarded materials of war, but it served as our Bethel. Candleholders were fashioned out of C ration cans and a lone one-lung oil stove constituted our centralized heat. Here we held our Sunday services and our daily prayer meetings. Our "Messages from Home" was a daily item in our prayer service. These messages came from church bulletins and home church literature.

When an item from *The Upper Room* was read as a message from home we later wrote the author, thanking him for his contribution to our simple service and telling him of the church home affiliations of the person reading from *The Upper Room* on that day. The author of the daily *Upper Room* devotional article was our "Guest Minister" for the day and these ministers never preached better sermons than their *Upper Room* articles. A big, kind sergeant from the mid-west, who was a schoolteacher in civilian life, was the anchor for the group. Methodism never wrought a better work than its production of this man.

"I was in prison and ye visited me." An eight-week assignment as chaplain at the United States Disciplinary Barracks at Leavenworth, Kansas, introduced me to another area of Army life where our redemptive message needed telling. Men in confinement read *The Upper Room*. Restoration of the erring was the announced objective of the Disciplinary Barracks for large numbers of the youth there. Restoration to "the Shepherd of their souls" was the aim of the chaplain as he interviewed and talked with several hundred during our assignment. They were not black sheep but they had gone astray. *The Upper Room* was read in confinement and it could be had for the asking. The prodigal's return to his Father's love was suggested and assisted by the reading of the articles in *The Upper Room*.

The latter months and weeks of the war found me in the Chief of Chaplains' Office at Washington serving as a sort of "Paragraph Trooper." We started each day with a brief devotional service in a small room which served as a chapel. Ever and anon the leader of the day would select the scripture and the prayers from *The Upper Room* guide. This spiritual diet was as good for the Office of Chief of Chaplains as for the G.I.'s in camp, on the seas, on the beaches, in the hospitals, guard house, and Disciplinary Barracks. It kept the beauty of His Countenance before His own. The "weal and woe" wherein He wrote His love was by *The Upper Room* made known to many people He redeemed.

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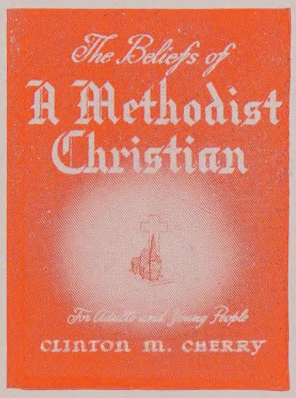

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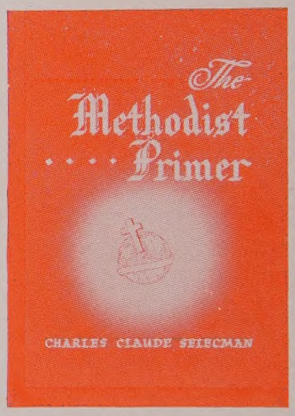

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